

Asbāb Al-Nuzūl

Great Commentaries of the Holy Qur'an



Royal Aal al-Bayt Institute for Islamic Thought

FONS VITAE



Asbāb al-Nuzūl

By:

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The Complete Text



Amman, Jordan

Series Editor’s Introduction and Foreword

The Great Tafsirs of the Holy Qur’an project (www.altafsir.com) of the Royal Aal al-Bayt Institute for Islamic Thought, Amman, Jordan (www.aalalbayt.org) is pleased to make available for the first time ever in English translation one of the most significant works in the branch of the Qur’anic sciences (*‘ulum al-Qur’an*) known as “asbab al-nuzul” — the occasions, reasons, and contexts for the Revelation of the Holy Qur’an. The present work by ‘Ali ibn Ahmad al-Wahidi, (d. 468/1075) *Asbab al-Nuzul* is the earliest and best-known representative work of this genre. For most of the Qur’an, the exact occasions and contexts of Revelation were not preserved in the historical record. However, for those that have been, the original context of the revelation of a particular verse of the Qur’an will aid the reader in better understanding the historical context of the revelation and the issues that confronted the Prophet Muhammad and the nascent Muslim community. Such issues as the relations between Muhammad and the Jews and Christians are highlighted herein. The reader will also discover details about the relationship of Muhammad to various individuals such as from among the Companions and Followers, groups and tribes such as the Aws and Khazraj, and also to the *Ummah* which give insight into his prophetic mission, his personal qualities and attributes — such as his exemplary humility and generosity, his relationship to his enemies, his conduct of war, how he dealt with false allegations of infidelity against his favourite wife ‘A’ishah, to cite but a few examples.

Muslims and non-Muslims are often not aware of the occasions of the revelation of the verses when they quote verses from the Qur’an. Thus, this leads to a situation whereby verses are quoted out of context, and misapplied in order to justify violent and inhuman acts in the name of Islam. It is often suggested by those who have little or no understanding of Qur’anic exegesis that what is required is a reinterpretation of the Qur’an to meet the demands of the 21st century. Rather, it is knowledge of the history of the Qur’an’s interpretation coupled with an understanding of contemporary social and political issues which contribute to a better-informed understanding. In other words, the most pressing need as with any religious tradition or scripture, is to understand the fundamental sources particular to that tradition. *Asbab al-Nuzul* along with other works that appear in the Great Tafsirs series will elucidate the meanings of the Qur’anic verses.

Notwithstanding the translator Mokrane Guezzou’s scholarly critical assessment of *Asbab al-Nuzul*, he concludes with a positive affirmation of al-Wahidi’s work and its importance to Islamic learning. Moreover, the single volume length makes this an indispensable reference for students and scholars of Islamic and religious studies, and for those who have a particular interest in the Qur’anic sciences.

Mokrane Guezzou also undertook the translation of the second volume of the series, Ibn Abbas’s (attrib.) *Tanwir al-Miqbas fi Tafsir Ibn ‘Abbas*.

Forthcoming titles in this series include Sahl al-Tustari’s *Tafsir*, Osman Bakar’s *Scientific Commentary on the Qur’an*, Kashani’s *Ta’wilat*, Baydawi’s *Tafsir*, Qushayri’s *Lata’if al-Isharat*, Nasafi’s *Tafsir*, Tabari’s *Tafsir,* and Fakhr al-Din al-Razi’s *Great Tafsir* (*Mafatih al-Ghayb)*.

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Introduction

The Qur'an is the heart and soul of Islam. It is the ultimate and uncontested authority in the worldview of Islam which decides truth from falsehood and right from wrong.[1] Everything that is Islamic has its origin in or takes inspiration from the Qur'an, whether it is a question of norms of daily life, tenets of faith, law or spirituality. The firm idea that the Qur'an is Islam's normative text is not a belated conclusion that Muslim apologetics had awoken to or accredited their sacred Book with late in history. This is echoed time and again in the Glorious Qur'an itself: (*The month of Ramadan in which was revealed the Qur'an, a guidance for mankind, and a clear proof of the guidance and the Criterion* (*of right and wrong*)…) [II:185], (*And We reveal of the Qur'an that which is healing and a mercy for believers*…) [XXVII:82], (*Lo! This Qur'an guideth unto that which is straightest*…) [XXVII:9]. This same firm conviction is also reiterated in many traditions of the Prophet of Islam, God's blessings and peace be upon him. In one of these traditions he is reported to have said at the farewell pilgrimage (*Hajjat al-Wada'*), at the end of his sermon: "I have left with you two things which, if you were to adhere to them, you will never err: the Book of Allah and my practice".[2] In another tradition, Imam 'Ali ibn Abi Talib also reported that the Prophet said: "[…] The Book of Allah contains the narrations of nations that have come before you and the news of nations that will come after you as it is the ultimate judgment between you […]. Whoever seeks guidance in other than it, Allah will send him astray. It is God's firm Rope, the Wise Remembrance and the Straight Path […]. Its wonders are endless".

And because the Qur'an is the highest code for Muslims in everything relating to their spiritual, religious, ethical, social and legal matters, they have been strongly prompted to study and teach it. In fact, when carried out with sincere intention, studying the Word of God and teaching it to others is considered one of the greatest acts of worship in Islam. "The best among you are those who learn the Qur'an and teach it to others", declared the Messenger of God, God's blessings and peace be upon him.[3] The prophetic Companions were in the habit of memorising small passages from the Qur'an at a time, ten verses at a time as reported by the prophetic Companion 'Abd Allah ibn Mas'ud. Once the practice of all the guidance and injunctions contained in these small passages which they memorised were perfected, they went back to the Prophet to learn more. They also taught what they had learnt by helping others to memorise what they knew and also, and most importantly one may add, through their practical example which reflected directly what they had learnt from the Qur'an.

The Qur'an lent itself easily to the prophetic Companions. They understood its comprehensive content in all its details with relative ease because it was revealed in their mother tongue. Moreover, for as long as the Messenger of God, God's blessings and peace be upon him, was in their midst, the Qur'an continued to be easily understood by Muslims. The prophetic Companions confined themselves, at this stage, to simply receiving and understanding what was communicated to them. They listened to the Prophet and followed him. And whenever something seemed problematic to them, they questioned him to clarify the matter. They were therefore completely dependent on the Messenger of Allah, Allah bless him and give him peace, for their understanding of the Qur'an. After the death of the Prophet, the prophetic Companions moved from a phase of dependency vis-à-vis the Prophet in everything relating to the understanding of the texts of the Qur'an and the prophetic Practice to a phase of dependency on their own ability to fathom the scope and implications of the same texts.[4]

However, it quickly became clear that the prophetic Companions differed in their understanding of the purports and implications of some passages of the Qur'an and certain traditions from the prophetic Practice. It is true that such disagreements between the prophetic Companions existed in the Prophet's lifetime. But the Prophet was the supreme authority who resolved their difference of opinion. With the disappearance of this supreme authority, difference of opinion among the prophetic Companions was left open and even accepted as legitimate. It was accepted as legitimate because the prophetic Companions followed, in their understanding of the Qur'an, a clear and well- defined methodology which they inherited from the Prophet as well as from their long acquaintance with the Qur'anic text whose revelation in instalments they personally witnessed.

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[1] One of the names of the Qur'an is al-Furqan, the Distinguisher or Criterion.
[2] Narrated by Imam Malik in his *Muwatta'*.
[3] Narrated by Bukhari and Tirmidhi.
[4] Cf. Mustafa Ahmad al-Zarqa, *al-Fiqh al-Islamiyy wa-Madarisuh*, Damascus: Dar al-Qalam, 1995, pp. 38-39.

The necessity and extreme importance of codifying the knowledge and methodological tools required for a proper understanding and interpretation of the Qur'an, and also of some other disciplines, was greatly felt when the prophetic Companions dispersed in different parts of the Muslim world. Other social, political and theological factors also played a major role in channelling the efforts of Muslim scholarship to codify the knowledge inherited from the Prophet and his Companions. Less than three decades after the death of the Prophet, different ethnic groups came under the fold of Islam. Muslims also came into contact with the pre-Islamic religions of Byzantium and Persia. Political dissent and schisms among Muslims impacted on how some Muslims approached their religion at the intellectual, theological and practical levels. And matters were further complicated by the emergence of the Kharijites, the Shi'ites and the Mu'tazilites within the House of Islam. Against this backdrop, the sciences of the Qur'an (*'Ulum al-Qur'an*) emerged as a separate discipline, just as Islamic law, theology, Hadith and other specialised branches of knowledge did emerge as independent disciplines.

A quick glance at the contents of any major classical work on the sciences of the Qur'an[5] will reveal that Muslim scholars have left nothing to chance and did exert a great deal of effort to cover every possible aspect that the commentator of the Qur'an might need in his or her objective appreciation of the Qur'an; aspects without which a comprehensive understanding and interpretation of the Book of Islam is extremely difficult, and even impossible. These sciences deal, among others, with the knowledge of the first and the last passages of the Qur'an to be revealed; the portions of the Qur'an revealed in Mecca and those revealed in Medina; the passages of the Qur'an revealed while the Prophet was travelling; those passages which were revealed at night and those which were revealed during the day; the sections of the Qur'an which were revealed in summer and those which were revealed in winter; how the Qur'an was sent down; the different names of the Qur'an and Surahs; the collection and ordering of the Qur'an; the names of the prophetic Companions who memorised the Qur'an and the names of those who transmitted it; the different types of recitation (*al-Qira'at*), those which are accepted and those which are not; the proper pronunciation and recitation of the Qur'an; the different Arabic dialects used in the Qur'an; the foreign vocabulary of the Qur'an; homonyms and key-words which the commentator of the Qur'an needs to know; the clear and obscure verses (*al-Ayat al-Muhkamat*/*al-Ayat al-Mutashabihat*); the passages of the Qur'an which are of general applicability and those which are of particular applicability; the abrogating and abrogated passages of the Qur'an (*al-Nasikh*/*al-Mansukh*); the passages which require details and explanation in order to be properly understood and those passages which do not require further elaboration; the passages whose purport is applied without restriction and those which are applied with restriction; the inimitability of the Qur'an, etc. It is not our intention here to give a detailed list of all the topics covered in works on the sciences of the Qur'an. If we have listed quite a few of these topics above, it is only in order to show the seriousness with which Muslim scholars have approached their Holy Book and their thorough and comprehensive way of exploring it.[6]

One of these sciences of the Qur'an is the *Asbab al-Nuzul*, i.e. the occasions, reasons or causes of revelation. The Qur'an, as is well known, was revealed in instalments over a period of nearly twenty three years. Muslim scholars agree that the revelations of the Qur'an can be divided into two broad types. One type includes passages of the Qur'an which were revealed in response to specific events, incidents or questions put forward to the Prophet, Allah bless him and give him peace. The second type includes passages of the Qur'an which were not direct responses to any historical or social development in the life of the Muslim community.[7] A thorough understanding and full appreciation of the scope of the first type of Qur'anic passages, therefore, depend on knowing the circumstances, facts and details of the events which occasioned them. Such knowledge is an invaluable tool for grasping the meanings of this type of Qur'anic verses. Knowledge of the occasions about which particular Qur'anic passages were revealed also helps in understanding the motif or wisdom behind the legislation of certain legal rulings. Delimiting the scope and extent of the legal applicability of certain Qur'anic passages is also another factor which highlights the

[5] See, for example, the contents of Jalal al-Din al-Suyuti's *al-Itqan fi 'Ulum al-Qur'an* (Dar al-Nadwah al-Jadidah, Beirut, n.d) which is considered one of the best books on the sciences of the Qur'an; and for an English translation of these contents, see: Al-Tabari, *The Commentary on the Qur'an,* volume 1, (tr. J. Cooper), Oxford University Press, 1987, pp. XXXVII-XXXIX.

[6] The importance and necessity of the different sciences of the Qur'an cannot be emphasised enough. However, from the point of view of personal spiritual discipline alone, a Muslim does not need to know all the detailed knowledge that these sciences provide. This is because from this particular point of view, all that matters is how to regain the sense of eternity — which is the aim of any genuine spiritual discipline — and partake in the realm of the 'eternal now' which is the realm of the Qur'an. All that a Muslim is required to do, in this regard, is to approach the Word of God with awe and utter indigence and make the Qur'an his point of focus on the Divine.

[7] Cf. Jalal al-Din al-Suyuti's *al-Itqan fi 'Ulum al-Qur'an* (hereafter *Itqan*), Dar al-Nadwah al-Jadidah, Beirut, n.d., p. 28.

importance of knowing their occasions. This is amply illustrated, for instance, by one of the narrations which Imam al-Wahidi (d. 468/1075) cites in his *Asbab al-Nuzul* upon treating the occasions of verse III:187. He mentioned that Marwan ibn al-Hakam, then governor of Medina, was alarmed by the saying of Allah, exalted is He, (*Think not that those who exult in what they have given*), for he thought that everyone exults in what he gives and likes to be praised for what he has not done. Ibn 'Abbas explained to him that his understanding was out of context. He informed him that one day the Prophet, Allah bless him and give him peace, summoned the Jews and asked them about a certain matter. They concealed from him the correct answer and instead informed him about something else. They then expected him to praise them for informing him about that which he asked them and exulted in their act of concealing the matter from him. The above verse was revealed about them. From this example it becomes clear that if the wording of a given Qur'anic passage is of general applicability and there is proof that it is, in fact, of particular applicability, knowledge of its occasion will help explain the different possible scenarios upon which this given passage can be applied and any other scenario upon which it cannot be applied can then be excluded.[8]

Knowledge of the occasions of revelations is acquired through sound and authentic transmissions from the Prophetic Companions. Mere guessing and personal opinion are strictly forbidden in this domain. Apart from a few instances whose occasions were mentioned in the Qur'an itself, knowledge of most of the occasions is related from the prophetic Companions. The latter knew these occasions either because some Qur'anic passages were revealed in connection to something that occurred to them personally, or because some revelations were revealed regarding incidents they witnessed or because they had access to other corroborating facts and indications that only someone in their position could have access to.[9]

Muslim scholarship has produced a relatively abundant body of literature on *Asbab al-Nuzul*. It may not be as extensive as the literature dealing with some other sciences of the Qur'an such as the abrogating and abrogated genre, the different readings and recitations of the Qur'an, or even the stylistic, grammatical and linguistic aspects of the Qur'an. But considering the nature of the material itself and its restricted mode of communication, the body of writings on this genre remains quite substantial.[10] The earliest known work on *Asbab al-Nuzul*, as mentioned by Ibn al-Nadim (d. 380/990) in his *al-Fihrist*, is attributed to 'Ali ibn al-Madini (d. 234/848), the Shaykh of Imam al-Bukhari; his book is entitled *Kitab al-Tanzil*.[11] This work is unfortunately no longer extant. The earliest extant and most famous work in the genre is undoubtedly *Asbab al-Nuzul* of Abu'l-Hasan 'Ali ibn Ahmad al-Wahidi about which more is said below. Another well-known and popular work in this genre is *Lubab al-Nuqul fi Asbab al-Nuzul* of Jalal al-Din al-Suyuti (d. 911/1505). This work might be considered a slight improvement on the classic contribution of al-Wahidi. It contains a few additional narrated materials not included in al-Wahidi's work. *Lubab al-Nuqul fi Asbab al-Nuzul* may also claim an added advantage over *Asbab al-Nuzul* of al-Wahidi in that the contents of the latter have been thoroughly edited by al-Suyuti. However, even though Jalal al-Din al-Suyuti wrote his book more than four centuries after the death of al-Wahidi, and despite being more expert in Hadith than his predecessor, his *Lubab al-Nuqul* contains drawbacks, some of which he had himself pointed out in the work of al-Wahidi.[12]

The extent and scope of usefulness of the occasions of revelation have been a matter of contention among Muslim scholars. Some scholars overstressed their importance so much that they gave the impression that every passage of the Qur'an must have an occasion, while others seemed inclined to play down their usefulness and importance altogether. In the introduction to his *Asbab al-Nuzul*, Imam al-Wahidi wrote: "… As a result, we have ended up benefiting the beginners in the sciences of the Book, by expounding the occasions for which it was revealed. This is because it is the best that one ought to know and the most appropriate thing to which one should direct one's attention, since it is not possible to know the interpretation of a given verse or the meaning it alludes to without knowing its story and the occasion of its

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[8] *Itqan*, *op. cit.*, pp. 28-29.

[9] Cf. Al-Wahidi's introduction to his *Asbab al-Nuzul*; *Itqan*, *op. cit.*, p. 31.

[10] See, the introduction of al-Sayyid Ahmad Saqr to his edition of al-Wahidi's *Asbab al-Nuzul*, Damascus: Mu'assasat 'Ulum al-Qur'an, 1987, pp. 23-28; A. Rippin, "The Exegetical Genre Asbab al-Nuzul: A Bibliographical and Terminological Survey", *Bulletin of the School of Oriental and African Studies*, 1985, vol. 48, pp. 1-15. This survey is not comprehensive but covers some of the main writings in the field.

[11] A. Rippin, *ibid.*, p. 3. The author also mentions in footnote no. 21 that W. Ahlwardt in his *Handschriften Verzeichnisse* (I, 185) gives the title of al-Madini's work as *Asbab al-Nuzul*. But Andrew Rippin casts doubt on the existence of this work. The fact that the book is no longer extant is not a sufficient proof for its non-existence.

[12] For a critical assessment of al-Suyuti's *Lubab al-Nuqul fi Asbab al-Nuzul*, see: the introduction of al-Sayyid Ahmad Saqr to his edition of al-Wahidi's *Asbab al-Nuzul*, *op. cit.*, pp. 28-32.

revelation".[13] A statement such as this, if not qualified and presented in a relevant context, can be very problematic. One says problematic not least because al-Wahidi, for example, mentions only the occasions of about 570 verses out of over 6600 verses which make up the entirety of the Qur'an. Moreover, some of the occasions of these 570 verses are not well-authenticated, some occasions are cited in connection with more than one incident, some are self-contradictory while others are not occasions at all but proper commentaries by the prophetic Companions on particular verses. The same can practically be said about most, if not all, of the works on the occasions of revelation at hand, for the material contained in them is more or less the same.

These are some of the factors which perhaps have led some scholars, especially in the last three centuries, to be more critical in their assessment of the usefulness and importance of the occasions of revelation. Shah Waliullah al-Dahlawi (d. 1176/1762), for instance, was of the view that there are two kinds of occasions of Revelation.[14] One kind is required for the understanding of Qur'anic passages which were revealed in connection with specific historical events. What happened to the believers and their enemies at the battles of Uhud and the Ditch, for instance, the Qur'an has dealt with at length, highlighting in the process too many nuances and direct messages regarding all parties involved. In cases such as these, Shah Waliullah states that the events must be clearly explained. This is done by reference to the historical incidents themselves as they have come down to us through transmission. On the other hand, there are Qur'anic passages whose wordings are of general applicability and the meanings of which are very clear independently of any reference to historical events. In Shah Waliullah's opinion, mentioning the occasions of revelation of such Qur'anic passages is unnecessary. And when it is said in relation to this kind of Qur'anic passage 'such-and-such verse was revealed about this or that incident' what is meant is the depiction of any eventuality upon which a particular Qur'anic passage applies, regardless of whether this eventuality did take place before the revelation of the passage in question or after it.

The Indian scholar Hamid al-Din al-Farahi (d. 1930) and his student Amin Ahsan Islahi (d. 1997) have also played down the importance of *Asbab al-Nuzul*. These two scholars have tackled the issue of the occasions of revelation from within the perspective of their grand theory of the coherence of the Qur'an (*Nazm al-Qur'an*). According to this theory, the Qur'an is self-explanatory. And if it is admitted that some social or historical events might have occasioned certain verses or Surahs of the Qur'an, it must nonetheless be emphasised that these occasions of revelation should be derived from the Qur'an itself. Rather than viewing them as a tool which helps the commentator of the Qur'an to appreciate the shades of meaning and different nuances of Revelation, al-Farahi and Islahi thought that the occasions of Revelation render such an appreciation difficult in that they quite often make a Surah look like a completely disjointed discourse.[15]

An objective and balanced summary evaluation of the usefulness and importance of the whole genre of *Asbab al-Nuzul* is provided by Muhammad al-Tahir ibn 'Ashur (d. 1973), the great *Usuli* and commentator of the Qur'an.[16] According to him, there are certain occasions of revelation that the commentator of the Qur'an ought to know, for they provide elaboration on and explanation of Qur'anic verses which require elaboration and explanation or they may clarify points of detail which are not readily clear. Some occasions serve as sufficient commentaries on the verses which were revealed as an answer to them. There are other occasions which direct the commentator of the Qur'an to seek scriptural proofs which may enable him to explain or understand a given verse. Lastly, there are occasions of the Qur'an which alert the commentator of the Qur'an to stylistic peculiarities which are due to the implications that different conditions and circumstances give rise to.

Furthermore, Ibn 'Ashur is of the opinion that all the sound occasions of revelation that have come down to us can be grouped in five categories.[17] First, there are occasions the knowledge of which is indispensable for understanding the meaning of a given passage of the Qur'an. An example of this is the story of Khawlah bint Tha'labah who went to the Prophet, Allah bless him and give him peace, to complain about her husband and about whom it was revealed: (*Allah hath heard the saying of her that disputeth with*

[13] Imam al-Wahidi's assessment of the usefulness of *Asbab al-Nuzul* does not belong to either of the two extreme tendencies described above. However, as we shall see below, what he considers to be an occasion of revelation differs from the narrow sense that most Muslim scholars give to the meaning of a *Sabab al-Nuzul*.
[14] Shah Waliullah al-Dahlawi, *al-Fawz al-Kabir fi Usul al-Tafsir*, Lucknow: Dar al-Sunnah, 1993, pp. 107-108.
[15] Mustansir Mir, *Coherence in the Qur'an: A Study of Islah's Concept of Nazm in Tadabbur-i Qur'an*, Washington: American Trust Publications, 1986, pp. 29-30 & pp. 61-62.
[16] *Tafsir al-Tahrir wa'l-Tanwir*, Tunis: Dar Suhnun lil-Nashr wa al-Tawzi', n.d., vol. I, part 1, p. 47.
[17] *Tafsir al-Tahrir wa'l-Tanwir*, *op. cit.*, vol. I, part 1, pp. 47-49.

thee (Muhammad) concerning her husband…) [58:1]. Second, there are occasions which help as an extra aid to understanding certain verses and serve also as illustrations for the legal rulings that these verses elucidate. The narration of Ka'b ibn 'Ujrah about whom was revealed (*And whoever among you is sick or hath an ailment of the head*…) [2:196] is an example. Occasions of revelation like this one do not restrict the applicability of the verses they have occasioned. Ka'b ibn 'Ujrah is reported to have said: "… This was specifically revealed about me but it applies to all of you".[18] Third, there are incidents which involve or happen to one person but the like of which happen quite often. Some Qur'anic verses were revealed about similar events in order to clarify the legal rulings surrounding them and to rebuke whoever is involved in them. In this context, when the commentators of the Qur'an say "this Qur'anic verse was revealed about this incident", what they mean is that the particular case which this specific event depicts is one of the cases or scenarios covered by the meanings of this Qur'anic verse. In other words, the particular case is simply one possible illustration of the meanings of the said verse. This category of occasions of revelation is found in abundance in the commentaries of the Qur'an and in the narrations of story-tellers. Ibn 'Ashur thinks there is no benefit in mentioning these occasions at all. Fourth, some genuine historical events correspond to the meanings of certain verses of the Qur'an. But the statements of the early pious Predecessors give the impression that the meaning of these verses of the Qur'an is solely confined to these specific events when this is not the case. And finally, there are occasions which elaborate upon Qur'anic passages which require details in order to be properly understood or which clear ambiguities. Ibn 'Ashur gives the following example. God says in the Qur'an (… *Whoso judgeth* [*wa-man*] *not by that which Allah hath revealed: such are disbelievers*) [5:44]. If 'whoso' [*man*] in this verse is understood to be a conditional particle, it will be difficult to explain how transgressing in judgment can turn into disbelief. But if one knows that the verse was revealed about the Christians, one will also realise that 'whoso' here serves as a definite conjunctive pronoun. The meaning of the verse then becomes very clear. If the Christians had already failed to judge by the Gospel, it is not farfetched that they should disbelieve in Muhammad, Allah bless him and give him peace. Also included in this last category are occasions of revelation which do not provide details to unclear Qur'anic passages nor elucidate difficulties in ambiguous verses but, nevertheless, bring to the fore the harmony of the Qur'an and the correspondence of its verses with each other. For example, when God revealed (*Those who believe and obscure not their belief by wrongdoing* [Zulm]…) [6:82], the prophetic Companions were confused. They could not understand how wrongdoing can obscure faith. But the Messenger of Allah, Allah bless him and give him peace, explained to them that term *Zulm* here refers to associating partners with God and he recited the verse (… *Ascribe no partners unto Allah. Lo! To ascribe partners (unto Him) is a tremendous wrong* [Zulm^{un} 'Azim]) [31:13].

Concluding his assessment of the *Asbab al-Nuzul*s extent of applicability, Ibn 'Ashur made a remark which helps to put the whole genre in perspective. He opined that the Qur'an was revealed as a book of guidance and legislation for the Muslim community. This guidance and legislation was revealed in the form of didactic and legislative universal discourses. This was done only in order to make the religion easy to understand and to allow the scholars to deduct relevant rulings and legislations for as long as the Muslim community exists. This being the case, the discourses of the Qur'an should not entirely be confined to partial, particular scenarios for this will annul what is intended by them. Likewise, those passages of the Qur'an which are certain to be of particular applicability should not be generalised, just as the discourses which are applied without restriction should not be restricted and those which are restricted should not be unrestricted in their applicability. Failing to take this into consideration will lead to confusion regarding God's intent in His Revelation.[19]

[18] See below the occasion of revelation of verse 196 of Surah al-Baqarah.
[19] *Tafsir al-Tahrir wa'l-Tanwir*, *op. cit.*, vol. I, part 1, p. 50.

Imam al-Wahidi and his Book *Asbab al-Nuzul*

Abu'l-Hasan 'Ali ibn Ahmad ibn Muhammad ibn 'Ali al-Wahidi[20] was born in the city of Nishapur and it is in this same city that he died at an advanced age. He belonged to a family of merchants who had originally come from the city of Sawah, located halfway between Rayy and Hamadhan.[21] According to Abu Ahmad al-'Askari, the affiliation al-Wahidi can be traced back to a family ancestor by the name of al-Wahid ibn al-Din ibn Muhrah.[22] Al-Wahidi was a poet, philologist, grammarian and Qur'anic commentator. He was, in fact, hailed as the greatest commentator of the Qur'an of his time. He studied the different sciences of the Qur'an and Qur'anic exegesis with Abu'l-Qasim 'Ali ibn Ahmad al-Busti, Abu 'Uthman Sa'id ibn Muhammad al-Hiri (d. 427/1036) and Abu'l-Hasan 'Ali ibn Muhammad al-Farisi (d. 431/1040). But his main teacher in this field was the famous scholar Abu Ishaq Ahmad ibn Muhammad al-Tha'labi (d. 427/1036) the author of *al-Kashf wa'l-Bayan 'an Tafsir al-Qur'an*, among others. He studied lexicography and philology with Abu'l-Fadl Ahmad ibn Muhammad al-'Arudi (d. 416/1025), and grammar with Abu'l-Hasan 'Ali ibn Muhammad al-Darir and Abu 'Imran al-Maghribi al-Maliki (d. 430/1039).[23] His teachers in Hadith included Abu Tahir ibn Mahmish, the judge Abu Bakr al-Hiri, Abu Ibrahim Isma'il ibn Ibrahim al-Wa'iz, Muhammad ibn Ibrahim al-Muzakki, 'Abd al-Rahman ibn Hamdan al-Nasruyiyy and Ahmad ibn Ibrahim al-Najjar.[24] Al-Wahidi seems to have enjoyed the patronage of the Seljuq vizier Nizam al-Mulk (d. 485/1092) and, after the death of the latter, he continued to enjoy the favour and protection of Nizam al-Mulk's brother Abu'l-Qasim 'Abd Allah al-Faqih al-Ajall (d. 499/1106).

Imam al-Wahidi was a prolific writer even if some of his works have not reached us. Among the books he authored, in fields other than those of Qur'anic sciences and exegesis, mention can be made of: *al-Tahbir fi'l-Asma' al-Husna*, *Kitab al-Da'awat wa'l-Mahsul*, *al-Ighrab fi'l-I'rab*, *Kitab al-Maghazi*, *al-Wasit fi'l-Amthal*[25] and *Sharh Diwan al-Mutanabbi*.[26] In the fields of Qur'anic studies and *Tafsir*, al-Wahidi authored the following: *Maqatil al-Qur'an*, from which Ibn Rajab al-Hanbali in his *Lata'if al-Ma'arif* quotes,[27] *Nafy al-Tahrif 'an al-Qur'an al-Sharif*, *Tafsir al-Nabiyy Salla Allahu 'alayhi wa-Sallam*. But his scholarship was perhaps cemented due to his three different commentaries on the Qur'an *al-Wajiz fi Ma'ani al-Qur'an al-'Aziz* in one volume,[28] *al-Wasit* in four volumes[29] and al-*Basit* in 16 volumes.[30] Al-Wahidi also mentions in the introduction to his book *al-Wasit* that he had authored before the latter three *summae* (*Majmu'at*) which he had entitled *Ma'ani al-Tafsir*, *Musnad al-Tafsir* and *Mukhtasar al-Tafsir*.[31] These three sums are no longer extant but it is likely that their material was incorporated in *al-Wasit* and *al-Basit*.

Nonetheless, the one work that has ensured the fame of Imam al-Wahidi and due to which he will always have a prominent place in the field of Qur'anic studies is his book *Asbab al-Nuzul*. Not only is this book the earliest extant work in the genre, but it is also the standard upon which all subsequent works on the occasions of revelation were modelled. In fact, it is possible that one of the reasons why we no longer possess works on *Asbab al-Nuzul* which predate al-Wahidi's is the high scholarly quality of the latter which had rendered all other anterior works obsolete.[32]

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[20] On the life and works of Imam al-Wahidi, see: Yaqut al-Hamawi, *Mu'jam al-Udaba': Irshad al-Arib ila Ma'rifat al-Adib*, Beirut: Dar al-Gharb al-Islami, 1993, vol. 4, pp. 1659-1665; Ibn Khallikan, *Wafayat al-A'yan wa-Anba' Abna' al-Zaman*, Beirut: Dar al-Thaqafah, n.d., vol. 3, pp. 303-304; Imam al-Dhahabi, *Siyar A'lam al-Nubala'*, Beirut: Dar al-Fikr, vol. 13, pp. 627-629; Imam al-Dhahabi*, Ta'rikh al-Islam wa-Wafayat al-Mashahir wa'l-A'lam, Hawadith wa-Wafayat 461-470*, Beirut: Dar al-Kitab al-'Arabi, 1994, pp. 257-260; Ibn Qadi Shuhbah, *Tabaqat al-Shafi'iyyah*, Hyderabad: Da'irat al-Ma'arif al-'Uthmaniyyah, vol. 1, pp. 277-279. See also the article 'al-Wahidi' in the *Encyclopaedia of Islam*, second edition, for a summary essay on al-Wahidi's life and career.

[21] *Siyar A'lam al-Nubala'*, *op. cit.*, p. 227.

[22] *Wafayat al-A'yan*, *op. cit.*, p. 304.

[23] *Mu'jam al-Udaba'*, *op. cit.*, pp. 1661-1663.

[24] *Siyar A'lam al-Nubala'*, *op. cit.*, p. 628.

[25] Edited by 'Afif Muhammad 'Abd al-Rahman and published in Kuwait in 1975 (cf. al-Dhahabi, *Ta'rikh al-Islam*, *op. cit.*, p. 259, footnote 6).

[26] Edited by Friedrich Dieterici, Berlin, 1858-1861. Ibn Khallikan [*Wafayat al-A'yan*, *op. cit.*, p. 303] thinks it is the best commentary on the *Diwan* of al-Mutanabbi.

[27] See, the introduction to al-Wahidi's *Asbab al-Nuzul*, *op. cit.*, p. 21.

[28] Published by Dar al-Qalam, Beirut, 1981.

[29] Published by Dar al-Kutub al-'Ilmiyyah, Beirut, 1994.

[30] *Tabaqat al-Shafi'iyyah*, *op. cit.*, vol.1, p. 278.

[31] Cf. Al-Sayyid Ahmad Saqr's introduction to his edition of al-Wahidi's *Asbab al-Nuzul*, *op. cit.*, p. 18.

[32] If it were true, as some Western scholars seem to assume, that al-Wahidi's *Asbab al-Nuzul* was the first authored book in the genre, we would have expected Imam al-Wahidi to be the first one to say so. We have many examples in which Muslim scholars are shown to

In this book, al-Wahidi gives traditions concerning the occasions of verses in 83 out of 114 Surahs of the Qur'an. The bulk of transmitted occasions relate to verses in the longest Surahs: 76 verses in Surah al-Baqarah, 48 in Al 'Imran, 43 in Surah al-Nisa' and 31 in Surah al-Ma'idah. Some Surahs, such as al-Jumu'ah, al-Munafiqun, al-Takathur and al-Ma'un, have traditions relating to just one or two verses. It is also clear from the outset that what al-Wahidi understood to be a *Sabab Nuzul* is much broader than what most Muslim scholars understand by the same, i.e. an event or incident which happened during the prophetic era and which occasioned the revelation of a Qur'anic verse or Surah. Examples of the latter abound in the book of al-Wahidi, but there are other occasions which do not fit the description. In al-Baqarah, 2:102, for instance, al-Wahidi mentions as an occasion the story of the demons with the Prophet Solomon; in al-Baqara, 2:114, he cites as its occasion the sacking of Jerusalem by Titus the Byzantine and Bukhtunassar the Persian; in al-Baqarah, 2:260, he cites as the occasion of revelation the story of the Prophet Abraham when he asked his Lord to show him how He brings the dead back to life; in al-A'raf, 7:175, he mentions Bal'am ibn Ba'ura as the occasion of revelation while in al-A'raf, 7:189, the occasion of revelation relates to the Prophet Adam and his wife. Indeed, in some instances — like in Surah al-Fil and al-Ma'idah, 5:3 — one wonders whether the traditions cited by al-Wahidi constitute occasion of revelations or themes of the Surahs and verses in question.

At times, al-Wahidi seems to lack a well-defined method of selecting what is relevant as occasions of revelation. Upon dealing with the occasion of revelation of al-Nisa', 4:2, the author quotes the statement of 'A'ishah, the mother of the believers, to the effect that this verse is of general applicability. But then he goes on to cite the opinions of Muqatil and al-Kalbi who give for this verse an obscure occasion. Furthermore, sometimes al-Wahidi gives too much credence to the opinion of his teacher al-Tha'labi even when this is contradicted by historical facts. He states, for instance, that the verse 58 in Surah al-Nisa' was revealed about 'Uthman ibn Talhah on the day of the conquest of Mecca when, in fact, 'Uthman was part of the Muslim army which conquered Mecca. He had embraced Islam before this event and migrated to Medina. In verse 131 of Surah Ta Ha, which is Meccan, he cites as an occasion of revelation the episode of the armour of the Prophet, Allah bless him and give him peace, whereas it is well known that this episode happened at the end of the Medinan period.

More serious than all the preceding is perhaps the question of the authenticity of the material that al-Wahidi presents as occasions of revelation. In his introduction to *Asbab al-Nuzul*, al-Wahidi was categorical in his warning: "It is unlawful to advance an opinion regarding the occasions of the revelation of the Book unless it is based on narration and transmission from those who have witnessed the revelation and were aware of the occasions, in that they seriously sought to know them. The Sacred Law threatens the ignorant who stumbles in this science with hell fire…". It is therefore remarkable and surprising to discover that al-Wahidi did not always heed his own warning. Sometimes he cites narrations without any chain of transmission at all. The occasions of revelation of some verses — like al-Baqarah, 2:121 — are based on pure guess work. And his book is replete with expressions such as "*Qala al-Mufassirun*" [the commentators of the Qur'an said], "*Qala Ahlu al-'Ilm*" [the scholars said], "*Qala al-Suddi*" [al-Suddi said] and "*Qala al-Kalbi"* [al-Kalbi said], expressions which are then followed by what is supposed to be the occasions of revelation of the verses under examination. Are not these supposed occasions of revelation based on mere personal opinion rather than transmission?

Al-Wahidi was never recognized as a scholar of Hadith, but his lack of expertise in this field is clearly manifest in his book *Asbab al-Nuzul*. This is indeed the main and most serious drawback of the book. He unhesitatingly narrates from Muhammad ibn Marwan ibn 'Abd al-Rahman ibn Isma'il (al-Suddi al-Saghir) and Muhammad ibn al-Sa'ib ibn Bishr ibn 'Amr (al-Kalbi) who are both accused of being liars. He also relates from his teacher al-Tha'labi who often narrates from unreliable narrators and even narrators accused of lying in the transmission of Hadith. In fact, some Hadith experts question the reliability of al-Tha'labi himself. Some of the inauthentic narrations related by al-Wahidi from his teacher al-Tha'labi, or through al-Suddi al-Saghir and al-Kalbi, are corroborated by other narrations related through different channels of transmission. But a few of them are definitely inauthentic and inadmissible as occasions of revelation.

Notwithstanding these remarks, al-Wahidi's *Asbab al-Nuzul* remains an invaluable piece of scholarship. From a historical point of view, it is the first extant attempt to collect all the material regarding the occasions of revelation in one single volume. Al-Wahidi's work also helps to appreciate the evolution of

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be little reluctant or apprehensive to state that they were the first to write on a particular issue or the first to deal coherently with a specific topic or that none before them had tackled a certain subject as they themselves have tackled it!

this science of the Qur'an. It is clear from this work that the definition of a *Sabab al-Nuzul* was not permanently fixed, since al-Wahidi's broad definition of a *Sabab Nuzul* was challenged by later scholars.[33] Moreover, judging from what al-Wahidi views as a *Sabab Nuzul*, his work can be considered a direct application of the methodology of the traditionist school of Qur'anic exegesis (*Madrasat al-Tafsir b'l-Athar*) on one of the sciences of the Qur'an. Al-Wahidi's *Asbab al-Nuzul* has also stood the test of time. It is still the standard work on the occasions of revelation despite several attempts by leading Muslim scholars to surpass its scholarly quality or improve on it.

For the present translation of *Asbab al-Nuzul*, I have relied mainly on the critical edition of al-Sayyid Ahmad Saqr, third edition, 1987, published jointly by Dar al-Qiblah lil-Thaqafah al-Islamiyyah, Jeddah, Saudi Arabia, and Mu'assasat 'Ulum al-Qur'an, Damascus, Syria. In preparing this edition, the editor has used three different manuscripts (from Ahmad III (Turkey), Dar al-Kutub al-Misriyyah and Maktabat al-Azhar (Egypt) respectively) as well as the edition of Matba'at Amin Hindiyyah, Cairo, 1316 A.H. which was reprinted by Mustafa al-Babi al-Halabi, Cairo, in 1379 A.H.[34] The uncritical edition of Dar al-Kutub al-'Ilmiyyah (Beirut, Lebanon, First edition, 2000) has also been consulted.

[33] A. Rippin, *Asbab al-Nuzul in Qur'anic Exegesis*, Bulletin of the School of Oriental and African Studies, LI:1, p. 2.

[34] For a partial description of the Manuscripts used by al-Sayyid Ahmad Saqr, see the latter's introduction to his edition of *Asbab al-Nuzul* of al-Wahidi, *op. cit.*, pp. 33-34.

Translation

In the name of Allah, the Beneficent, the Merciful

Author’s Introduction

Praise be to Allah, the Generous, the Giver, Defeater of the confederates, Opener of doors, Creator of the clouds, Fixer of the hills and Sender of the Book upon the advent of incidents which have different occasions. He sent down the Book in parts over different instalments and deposited therein legal rulings and sciences. He says, glorified is He: {*And (it is) a Qur’an that We have divided, that thou mayest recite it unto mankind at intervals, and We have revealed it by (successive) revelations*} [al-Isra’ 17:106].

Shaykh Abu Bakr Ahmad ibn Muhammad al-Asfahani informed us> ‘Abd Allah ibn Muhammad ibn Hayyan> Abu Yahya al-Razi> Sahl ibn ‘Uthman al-‘Askari> Yazid ibn Zuray‘> Abu Raja’ who said: “I heard al-Hasan al-Basri say regarding Allah’s saying (*And (it is) a Qur’an that We have divided, that thou mayest recite it unto mankind at intervals, and We have revealed it by (successive) revelations)*: ‘It was mentioned to us that there was an interval of 18 years between the first revealed verses of the Qur’an and the last; it was revealed to him [the Prophet] in the span of eight years in Mecca, before he migrated, and then during ten years in Medina’ ”. Ahmad informed us> ‘Abd Allah> Abu Yahya al-Razi> Sahl> Yahya ibn Abi Bukayr> Hushaym> Dawud> al-Sha‘bi who said: “Allah revealed it [the Qur’an] in parts, such that the interval between the first and last revelations was twenty years or so”.

Allah revealed it to the Seal of Messengers, who openly explained its meaning, guided the community, removed distress, spoke words of wisdom and was further sent with mercy; Allah revealed it to him a glorious Qur’an, a wise Remembrance, an extended Rope, a well-known Covenant, a prevailing Shade and a straight Path. In the Qur’an are contained dazzling miracles, manifest signs, true proofs and eloquent meanings. Through the Qur’an Allah has refuted the proofs of the liars, averted the schemes of those who scheme and strengthened Islam and the *Din*.[1] Its way was thus clarified, its light rekindled, its grace prevailed and its wisdom conveyed. The Messenger raised the banners of Truth, re-established the signposts of trueness, refuted lies, effaced the traces of these lies, suppressed idolatry and destroyed its citadel. By means of its proofs he persisted in opposing the idolaters until the *Din* was established and the doubts of the deniers were nullified. May Allah bless him abundantly with a blessing that is unending in its duration and uninterrupted in its flow, and may He also abundantly bless his Companions whom He has guided, purified, chosen and elected to keep his company.

To proceed from this: the sciences of the Qur’an and their varieties are plentiful, and one will never be able to explore them thoroughly or give them their full due even if one writes numerous and elaborate volumes. I have already written, praise be to Allah, sums which include most of them as well as the finest amongst them. Anyone who seeks these sciences will find contentment and sufficient knowledge therein. He will be able to do without any other works, for mine contain most of them, painstakingly examined and systematically presented to the reader. Today, however, people’s desires for the sciences of the Qur’an are false and restrained, as they are turned away from them. And no amount of censure could prevent this from happening. As a result, we have ended up benefiting the beginners in the sciences of the Book, by expounding the occasions for which it was revealed. This is because it is the best that one ought to know and the most appropriate thing to which one should direct one’s attention, since it is not possible to know the interpretation of a given verse or the meaning it alludes to without knowing its story and the occasion of its revelation.

It is unlawful to advance an opinion regarding the occasions of the revelation of the Book unless it is based on narration and transmission from those who have witnessed the revelation and were aware of the

[1] *Din* (var. *Deen*) can be defined as religion, obedience, abasement, and submissiveness, usually to God. On the concept of *Din*, see: Syed Muhammad al-Naquib al-Attas, *Islam and Secularism*, Kuala Lumpur, 1978, chap. III.

occasions, in that they seriously sought to know them. The Sacred Law threatens the ignorant who stumble in this science with hell fire. Abu Ibrahim Isma'il ibn Ibrahim al-Wa'iz informed us> Abu'l-Husayn Muhammad ibn Ahmad ibn Hamid al-'Attar> Ahmad ibn al-Husayn ibn 'Abd al-Jabbar> Layth ibn Hammad> Abu 'Awanah> 'Abd al-A'la> Sa'id ibn Jubayr> Ibn 'Abbas who said: "Allah's Messenger, Allah bless him and give him peace, said: 'Avoid reporting anything from me other than what you know, for whoever lies about me shall be in hell fire; and whoever lies about the Qur'an shall enter hell fire'. "

The Predecessors,[2] may Allah's mercy be upon them, were extremely cautious about giving their opinion regarding the verses' occasion of revelation. Abu Nasr Ahmad ibn 'Ubayd Allah al-Makhladi informed us> Abu 'Amr ibn Nujayd> Abu Muslim> 'Abd al-Rahman ibn Hammad> Ibn 'Awn> Muhammad ibn Sirin who said: "I asked 'Ubayda[3] about a verse of the Qur'an but he said: 'Fear Allah and do not say except that which is right; those who know the occasions of the Qur'an have passed on' ".

As for nowadays, every person invents something and contrives lies and fabrications, and by doing so he throws himself in the grip of ignorance, paying no heed to the threat issued to the ignorant regarding the occasions of different verses. This is what has driven me to dictate this book which brings together all the different occasions, so that those who seek this subject as well as those who deal with the revelation of the Qur'an can consult it, know what is true, do away with falsification and lies, and then strive to preserve it after seeking its knowledge and receiving by transmission.

But first, it is necessary to speak about the beginning of revelation, how the Qur'an was initially revealed to the Messenger of Allah, Allah bless him and give him peace, how Gabriel was entrusted with bringing the revelation down and also to reveal all these states and summarily say something about them. After this, we shall deal in detail with the occasion of revelation of every single verse whose occasion has been transmitted. And Allah is the One Who gives success to that which is right and correct, as it is He Who keeps us from falling from the straight path.

The First Revelation of the Qur'an

Abu Ishaq Ahmad ibn Ibrahim al-Muqri' informed us> 'Abd Allah ibn Hamid al-Asfahani> Ahmad ibn Muhammad ibn al-Hasan al-Hafiz> Muhammad ibn Yahya> 'Abd al-Razzaq> Ma'mar> Ibn Shihab al-Zuhri> 'Urwa> 'A'ishah who said: "The first that Allah's Messenger, Allah bless him and give him peace, was initiated with of revelation was true vision in sleep, such that he did not see anything in dream vision except that it took place like the break of dawn. Then, retreat was made beloved to him. He used to go to Hira' for meditation for several nights on end, taking his provision with him during this time. When his provision would finish, he returned to Khadijah to get more provision, again for another retreat of a few more nights. This continued until the truth suddenly came to him while in the cave of Hira'.[4] The angel said to him: 'Read!' and Allah's Messenger, Allah bless him and give him peace, said: 'I said to him: I cannot read'. He said: 'He seized me and then pressed me so hard that I felt exhausted and then he released me, saying: 'Read!' I said: 'I cannot read'. He seized me again and pressed me so hard that I felt exhausted and then he released me, saying: 'Read!' I said, 'I cannot read'. He seized me a third time and pressed me so hard that I felt exhausted and then he released me, saying: (*Read: In the name of thy Lord who createth*) until he reached (… *that which he knew not*) [96:1-4]'. He went back home, his limbs trembling, and when he entered in on Khadijah, may Allah be well pleased with her, he said: 'Cover me!' They covered him and when his alarm left him, he said: 'O Khadijah! What is wrong with me?' After informing her of what had happened, he said: 'I was afraid for myself'. She said to him: 'Nay, this is a herald of good tidings for you. By Allah, Allah shall never disgrace you; you keep the ties of kinship, say the truth, support the orphan, host the guests and help to alleviate the misfortunes of time'. "Narrated by Bukhari from Yahya ibn Bukayr, and by Muslim from Muhammad ibn Rafi', and both these two narrators narrated it from 'Abd al-Razzaq.

Al-Sharif Isma'il ibn al-Hasan ibn Muhammad ibn al-Husayn Tabari informed us> his grandfather> Abu Hamid Ahmad ibn al-Hasan al-Hafiz> 'Abd al-Rahman ibn Bishr> Sufyan ibn 'Uyaynah> Muhammad ibn Ishaq> al-Zuhri> 'Urwa> 'A'ishah who said: "The first of the Qur'an to be revealed is: (*Read: In the name of*

[2] The pious Predecessors (*al-salaf al-salih*) refers to first three generations of Muslims.
[3] 'Ubayda ibn 'Amr al-Salmani (d. circa 72 A.H.) embraced Islam two years before the death of the Prophet. As such he is counted as a *Tabi'i* (follower of the prophetic Companions).
[4] A small cave (4 yards long, 1.75 yard wide) at Mt. Nur ('The Mountain of Light'), about two miles from Mecca.

thy Lord who createth)", narrated by al-Hakim Abu 'Abd Allah in his *Sahih*[5] from Abu Bakr al-Sibghi> Bishr ibn Musa> al-Humaydi> Sufyan.

Ahmad ibn Muhammad ibn Ibrahim al-Muqri' informed us> Abu'l-Husayn 'Ali ibn Muhammad al-Jurjani> Nasr ibn Muhammad al-Hafiz> Muhammad ibn Makhlid that Muhammad ibn Ishaq narrated to them from Ya'qub al-Dawraqi> Ahmad ibn Nasr ibn Ziyad> 'Ali ibn al-Husayn ibn Waqid> his father> Yazid al-Nahwi> 'Ikrimah and al-Hasan who said: "The first of the Qur'an to be revealed is (*In the Name of Allah, the Beneficent, the Merciful*)". This is therefore the first of the Qur'an to be revealed in Mecca while the first *Surah* revealed is [the *Surah* which begins with] (*Read: In the name of thy Lord*).

Al-Hasan ibn Muhammad al-Farisi informed us>Muhammad ibn 'Abd Allah ibn al-Fadl al-Tajir> Ahmad ibn Muhammad ibn al-Hasan al-Hafiz> Muhammad ibn Yahya> Abu Salih> al-Layth> 'Uqayl> Ibn Shihab> Muhammad ibn 'Abbad ibn Ja'far al-Makhzumi that he heard one of their men of knowledge say: "The first revelation that Allah revealed to His Messenger, Allah bless him and give him peace, is (*Read: In the name of thy Lord who createth, createth man from a clot. Read: and thy Lord is the Most Bounteous, Who teacheth by the pen, teacheth man that which he knew not*). They said: this is the beginning of the *Surah* which was revealed to Allah's Messenger, Allah bless him and give him peace, on the day of Hira'. The rest of the *Surah* was revealed after what Allah willed of time".

As for the rigorously authentic *hadith* which related that the first of the Qur'an to be revealed is *Surah al-Muddaththir*, this is what has been reported to us from the teacher Abu Ishaq al-Tha'alibi> 'Abd Allah ibn Hamid> Muhammad ibn Ya'qub> Ahmad ibn 'Isa ibn Zayd al-Tinnisi> 'Amr ibn Salamah> al-Awza'i> Yahya ibn Kuthayr who said: "I asked Abu Salamah ibn 'Abd al-Rahman: which of the Qur'an was revealed first? He said: '(*O thou enveloped in thy cloak*) [*Surah* 74]'. I said: Or (*Read: In the name of thy Lord*). He said: 'I asked Jabir ibn 'Abd Allah al-Ansari: which of the Qur'an was revealed first?' He said: '(*O thou enveloped in thy cloak*)'. I said: 'or (*Read: In the name of thy Lord*)'. Then Jabir said: 'I will relate to you what Allah's Messenger, Allah bless him and give him peace, related to us. Allah's Messenger, Allah bless him and give him peace, said: I stayed at Hira' for a month. When my stay came to an end, I came down but when I reached the bottom of the valley I was called. I looked in front, behind, on my right and on my left, and then I looked skyward and there he was — i.e. Gabriel — in mid-air sitting on a throne. Trembling seized me. I went to Khadijah; I ordered them to cover me and then throw water on me. Allah, exalted is He, then revealed to me: (*O thou enveloped in thy cloak, arise and warn!*) [74:1-2])' ", narrated by Muslim from Zuhayr ibn Harb> al-Walid ibn Muslim> al-Awza'i.

This however does not contradict what we have said initially, for Jabir heard this last report from the Prophet, Allah bless him and give him peace, but did not hear the first report. For this reason he imagined that *Surah al-Muddaththir* was the first of the Qur'an to be revealed when, in fact, this is not the case. Rather it was the first revealed after *Surah Iqra'* ".

This is evidenced by what has been reported to us> Abu 'Abd al-Rahman ibn Abi Hamid> Muhammad ibn 'Abd Allah ibn Zakariyya> Muhammad ibn 'Abd al-Rahman al-Daghuli> Muhammad ibn Yahya> 'Abd al-Razzaq> Ma'mar> al-Zuhri that he said: "Abu Salamah related to me from Jabir who said:[6] 'I heard Allah's Messenger, Allah bless him and give him peace, upon talking about the period of revelation, saying: As I was walking, I heard a voice coming from heaven. I looked up and saw the angel who had come to me in Hira' sitting on a throne mid-way between heaven and earth. I lied down out of fear of him. Upon returning home, I said: cover me! Cover me! And they covered me. Allah, exalted is He, revealed: (*O thou enveloped in thy cloak*)' ". This is narrated by Bukhari from 'Abd Allah ibn Muhammad and also by Muslim from Muhammad ibn Rafi' and both these narrators reported it from 'Abd al-Razzaq.

From these prophetic tradition it emerges that the revelation had stopped for a while after the revelation of (*Read: In the name of thy Lord*), and then (*O thou enveloped in thy cloak*) was revealed. This is supported by the fact that the Prophet, Allah bless him and give him peace, informed that the angel who had come to him at Hira' was this time sitting, which indicates that this event took place after the revelation of (*Read* …).

Abu Ishaq Ahmad ibn Muhammad al-Muqri' informed us> Abu'l-Husayn 'Ali Muhammad al-Muqri'> Abu'l-Shaykh> Ahmad ibn Sulayman ibn Ayyub> Muhammad ibn 'Ali ibn al-Hasan ibn Shaqiq> 'Ali ibn al-Husayn ibn Waqid> his father who said: "I heard 'Ali ibn al-Husayn say: 'The first *Surah* revealed to Allah's Messenger, Allah bless him and give him peace, in Mecca is (*Read: In the name of thy Lord*)' ". And the last

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[5] That is *al-Mustadrak 'ala al-Sahihayn*.
[6] Narrated by Ahmad in his *Musnad*.

Surah revealed to Allah’s Messenger, Allah bless him and give him peace, in Mecca is *Surah* the Believers [*Surah* 23], and it is also said it is *Surah* the Spider [*Surah* 29]. And the first *Surah* revealed in Medina is (*Woe unto the Defrauders*) [*Surah* 83] and the last *Surah* revealed in Medina is *Surah* Repentance [*Surah* 9]. And the first *Surah* that Allah’s Messenger, Allah bless him and give him peace, openly announced in Mecca is (*By the Star*…)[7] [*Surah* 53], while the hardest Qur’anic verse on the dwellers of hell fire is (*So taste (of that which ye have earned). No increase do We give you save of torment*) [78:30]. And the verse which instils more hope for those who profess the divine oneness of Allah is (*Lo! Allah forgiveth not that a partner should be ascribed unto Him. He forgiveth (all) save that to whom He will*) [*Surah* 4:48]. The last Qur’anic verse revealed to Allah’s Messenger, Allah bless him and give him peace, is (*And guard yourselves against a day in which ye will be brought back to Allah* …) [*Surah* 2:281]. The Prophet, Allah bless him and give him peace, lived just another nine nights after this revelation and died.[8]

The Last Revelation of the Qur’an

Abu Ibrahim Isma‘il ibn Ibrahim al-Wa‘iz informed us and Muhammad ibn Ibrahim ibn Muhammad ibn Yahya narrated to us, both> Abu ‘Amr ibn Matar> Abu Khalifah al-Fadl ibn al-Hubab al-Jumahi> Abu’l-Walid> Shu‘bah> Abu Ishaq who said: “I heard al-Bara’ ibn ‘Azib say:[9] ‘The last Qur’anic verse revealed is (*They ask thee for a pronouncement. Say: Allah hath pronounced for you concerning distant kindred*) [4:176], and the last *Surah* revealed is *Surah* Repentance [*Surah* 9]’ ”. Narrated by Bukhari in *Tafsir* from Sulayman ibn Harb from Shu‘bah, and he also narrated in a different place from Abu’l-Walid; the same report was also narrated by Muslim from Bundar> Ghundar> Shu‘bah.

Abu Bakr al-Tamimi informed us> Abu Muhammad al-Hayyani> Abu Yahya al-Razi> Sahl ibn ‘Uthman> ‘Abd Allah ibn al-Mubarak> Juwaybir> al-Dahhak> Ibn ‘Abbas that he said: “The last Qur’anic verse revealed is (*And guard yourselves against a day in which ye will be brought back to Allah* …) [2:281]”.

Abu Bakr informed us> Abu Muhammad> Abu Yahya> Sahl ibn ‘Uthman>Yahya ibn Abi Za’idah> Malik ibn Mighwal who said: “I heard ‘Atiyyah al-‘Awfi say: ‘the last verse revealed is (*And guard yourselves against a day in which ye will be brought back to Allah* …)’ ”.

Muhammad ibn ‘Abd al-Rahman al-Nahwi> Muhammad ibn Ahmad ibn Sinan al-Muqri’> Ahmad ibn ‘Ali al-Mawsili> Ahmad ibn al-Ahmas> Muhammad ibn Fudayl> al-Kalbi> Abu Salih> Ibn ‘Abbas who said regarding Allah’s saying (*And guard yourselves against a day in which ye will be brought back to Allah* …): “It is said that this verse and the last verse of the *Surah* Women [*Surah* 4] are the last to be revealed of the Qur’an”.

Isma‘il ibn Ibrahim al-Sufi>Abu Bakr Muhammad ibn Ahmad ibn Ya‘qub> al-Hasan ibn ‘Abd Allah al-‘Abdi> Muslim ibn Ibrahim> Shu‘bah> ‘Ali ibn Zayd> Yusuf ibn Mihran> Ibn ‘Abbas> Ubayy ibn Ka‘b that he said: “The last Qur’anic verse revealed during the lifetime of the Messenger of Allah, Allah bless him and give him peace, is (*There hath come unto you a messenger*) [9:128]”, and he read up to the end of the *Surah*. This report is narrated by al-Hakim Abu ‘Abd Allah in his *Sahih* from al-Asamm> Bakkar ibn Qutaybah> Abu ‘Amir al-‘Aqdi> Shu‘bah.[10]

Abu ‘Amr Muhammad ibn ‘Abd al-‘Aziz, in his epistle, informed us> Muhammad ibn al-Husayn al-Haddadi> Muhammad ibn Yazid> Ishaq ibn Ibrahim> Waki‘> Shu‘bah> Ibn Yazid> Yusuf ibn Mahak> Ubayy ibn Ka‘b who said: “The latest portion of the Qur’an to come from Allah is (*There hath come unto you a messenger*) to the end of the verse; and Monday was the first day in which the Qur’an was revealed”.[11]

Abu Ishaq al-Tha‘alibi informed us> Muhammad ibn ‘Abd Allah ibn Zakariyya al-Shaybani> Muhammad ibn ‘Abd al-Rahman al-Daghuli> Ibn Abi Khaythamah> Musa ibn Isma‘il> Mahdi ibn Maymun> Ghaylan ibn Jarir> ‘Abd Allah ibn Ma‘bad al-Zammani> Abu Qatadah that a man said to the Messenger of Allah: “What do you say about fasting the day of Monday?” He replied: “The Qur’an was revealed to me on that day”. And

[7] Quoted by Jalal al-Din al-Suyuti in *al-Itqan fi ‘Ulum al-Qur’an*, Dar al-Nadwah al-Jadidah, Beirut, n.d., I:25.
[8] *Al-Itqan fi ‘Ulum al-Qur’an*, *op. cit.*, I:27.
[9] Imam al-Tabari, *Jami‘ al-Bayan ‘an Ta’wil Ay al-Qur’an* (30 parts in 15 volumes), Dar al-Fikr, 1984 [hereafter Tabari; the roman numeral refers to the part], VI:40-41, Imam Abu ‘Abd Allah Muhammad ibn Ahmad al-Ansari al-Qurtubi, *al-Jami‘ li-Ahkam al-Qur’an*, (22 volumes), Dar al-Fikr, 1987 [hereafter Qurtubi], III:375; Imam al-Suyuti, *al-Durr al-Manthur fi’l-Tafsir bi’l-Ma’thur* (8 volumes), Dar al-Fikr, 1983 [hereafter *Durr*], II:759.
[10] Cf. *Durr*, IV:330-331.
[11] Qurtubi, VIII:303

the first month in which the Qur'an was revealed is the month of Ramadan. Allah, may His mention be exalted, says: (*The month of Ramadan in which was revealed the Qur'an*) [2:185].

'Abd al-Rahman ibn Hamdan al-Nasruyiyy informed us> Abu Muhammad 'Abd Allah ibn Ibrahim ibn Masi> Abu Muslim Ibrahim ibn 'Abd Allah> 'Abd Allah ibn Raja' ibn al-Haytham al-Ghudani> 'Imran> Qatadah> Abu'l-Malih> Wathilah that the Prophet, Allah bless him and give him peace, said:[12] "The Scrolls of Abraham were revealed on the first night of Ramadan; the Torah was revealed on the sixth day of Ramadan; the Gospel was revealed on the thirteenth day of Ramadan; the Psalm was revealed on the eighteenth day of Ramadan and the Qur'an was revealed on the twenty-forth day of Ramadan".[13]

On the *Basmala* and its Revelation

Ahmad ibn Muhammad ibn Ibrahim al-Muqri' informed us> Abu'l-Husayn 'Ali ibn Muhammad al-Jurjani> Abu Bakr Muhammad ibn 'Abd al-Rahman al-Jawhari> Muhammad ibn Yahya ibn Mandah> Abu Kurayb> 'Uthman ibn Sa'id> Bishr ibn 'Umarah> Abu Rawq> al-Dahhak> Ibn 'Abbas that he said: "The first that Gabriel brought down to the Prophet, Allah bless him and give him peace, is that he said to him: 'O Muhammad! Seek refuge [in Allah] and then say: *In the Name of Allah, the Beneficent, the Merciful* ".[14]

Abu 'Abd Allah ibn Abi Ishaq informed us> Isma'il ibn Ahmad al-Khallali> Abu Muhammad 'Abd Allah ibn Zayd al-Bajali> Abu Kurayb> Sufyan ibn 'Uyaynah> 'Amr ibn Dinar> Sa'id ibn Jubayr> Ibn 'Abbas that he said: "Allah's Messenger, Allah bless him and give him peace, did not know the end of any given *Surah* until '*In the Name of Allah, the Beneficent, the Merciful* would be revealed to him".[15]

'Abd al-Qahir ibn Tahir al-Baghdadi informed us> Muhammad ibn Ja'far ibn Matar> Ibrahim ibn 'Ali al-Dhuhli> Yahya ibn Yahya> 'Amr ibn al-Hajjaj al-'Abdi> 'Abd Allah ibn Abi Husayn who mentioned that 'Abd Allah ibn Mas'ud said: "We did not know the dividing point between any two Surahs until '*In the Name of Allah, the Beneficent, the Merciful* would be revealed".[16]

Sa'id ibn Muhammad ibn Ahmad ibn Ja'far informed> his grandfather> Abu 'Amr Ahmad ibn Muhammad al-Harashi> Muhammad ibn Yahya> Muhammad ibn 'Isa ibn Abi Fudayk> 'Abd Allah ibn Nafi'> his father> Ibn 'Umar that he said: "'*In the Name of Allah, the Beneficent, the Merciful* was revealed in every *Surah*".[17]

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[12] Tabari, II:145.
[13] Cf. *Durr*, I:456.
[14] Al-Tabari, *The Commentary on the Qur'an,* volume 1, (tr. J. Cooper) [hereafter *Commentary*], Oxford University Press, 1987, p. 54.
[15] *Durr*, I:20.
[16] *Durr*, I:20
[17] *Durr*, I:20.

(Al-Fâtihah)

[1:1-7]

There is some scholarly disagreement concerning this Surah [i.e. concerning where it was revealed]; the majority is however of the opinion that it was revealed in Mecca, one among the first Surahs of the Qur'an to be revealed. Abu 'Uthman Sa'id ibn Muhammad ibn Ahmad al-Zahid informed us> his grandfather>Abu 'Amr al-Hiri> Ibrahim ibn al-Harith and 'Ali ibn Sahl ibn al-Mughirah who said: Yahya ibn Abi Bukayr informed us> Isra'il> Abu Ishaq> Abu Maysarah ['Amr ibn Shurahbil] who said: "The Messenger of Allah, Allah bless him and give him peace, whenever he went out, used to hear someone calling him 'O Muhammad!' And whenever he heard this, he used to flee. Waraqah ibn Nawfal advised the Prophet to remain in his place when the caller calls him so that he hears what he has to tell him. And so when he went out, he heard the calling: 'O Muhammad!' He said: 'Here I am! At your service!' The caller said: 'Say: I bear witness that there is no god but Allah and I bear witness that Muhammad is the Messenger of Allah'. Then he said: 'Say (Praise be to Allah, Lord of the Worlds, the Beneficent, the Merciful. Owner of the Day of Judgement…)' and he read until the end of the Opening of the Book". This is also the opinion of 'Ali ibn Abi Talib. Abu Ishaq Ahmad ibn Muhammad, the Qur'anic commentator, informed us>al-Hasan ibn Ja'far, the commentator who said: Abu'l-Hasan ibn Muhammad ibn Mahmud al-Marwazi> 'Abd Allah ibn Mahmud al-Sa'di> Abu Yahya al-Qasri> Marwan ibn Mu'awiyah> al-'Ala' ibn al-Musayyab> al-Fudayl ibn 'Amr> 'Ali ibn Abi Talib who said: "The Opening of the Book was revealed in Mecca from a treasure beneath the divine Throne". And through the same chain of transmission> al-Sa'di who said: 'Amr ibn Salih informed us> his father> al-Kalbi> Abu Salih> ibn 'Abbas who said: "The Prophet, Allah bless him and give him peace, stood up once in Mecca and said: 'In the Name of Allah, the Beneficent, the Merciful. Praise be to Allah, Lord of the Worlds'. The people of Quraysh said: 'May Allah strike your mouth' or something to this effect". This was related by al-Hasan and Qatadah. But according to Mujahid, the Opening of the Book was revealed in Medina. About this opinion al-Husayn ibn al-Fadl said: "Every scholar has a lapse, and this is one lapse from Mujahid, since he is the only scholar who holds this opinion while all the other scholars disagree with him". What makes the Opening of the Book categorically a Meccan Surah is the saying of Allah, exalted is He: (We have given thee seven of the oft-repeated (verses) and the great Qur'an), i.e. the Opening of the Book. Muhammad ibn 'Abd al-Rahman al-Nahwi informed us> Muhammad ibn Ahmad ibn 'Ali al-Hiri> Ahmad ibn 'Ali ibn al-Muthanna> Yahya ibn Ayyub> Isma'il ibn Ja'far> al-'Ala'> his father> Abu Hurayrah who said: "When Ubayy ibn Ka'b finished reading the Opening of the Book to him, the Messenger of Allah, Allah bless him and give him peace, said: 'By Him in Whose Hand is my soul, Allah has not revealed the like of it in the Torah, the Gospel, the Psalm or in the Qur'an. Verily, I was given the seven oft-repeated [i.e. al-Fatihah] and the great Qur'an' ". Furthermore, there is no disagreement that Surah al-Hijr was revealed in Mecca. It follows therefore that Allah would not mention His bounty on the Prophet for giving him the Opening of the Book while in Mecca and then reveal this to him in Medina. Again, one cannot possibly say that Allah's Messenger, Allah bless him and give him peace, stayed over ten years in Mecca and prayed during this time without the Opening of the Book. This is inconceivable.

(Al-Baqarah)

[2:1-2]

(Alif. Lam. Mim. This is the Scripture) [2:1-2]. Abu 'Uthman al-Thaqafi al-Za'farani informed us> Abu 'Amr ibn Matar> Ja'far ibn Muhammad ibn al-Layth> Abu Hudhayfah> Shibl>Ibn Abi Najih> Mujahid who said: "Four verses from the beginning of this Surah were revealed about the believers, and two verses after these four were revealed about the disbelievers and thirteen verses after these last two were revealed about the hypocrites".

[2:6]

(As for the disbelievers, whether thou warn them ….) [2:6]. Said al-Dahhak: "This was revealed about Abu Jahl and six people from amongst his household". Al-Kalbi said: "this refers to the Jews".

[2:14]

(And when they fall in with those who believe, they say: We believe) [2:14]. Ahmad ibn Muhammad ibn Ibrahim informed us> Shaybah ibn Muhammad>'Ali ibn Muhammad ibn Qurrah> Ahmad ibn Muhammad ibn Nasr> Yusuf ibn Bilal> Muhammad ibn Marwan> al-Kalbi> Abu Salih> Ibn 'Abbas who said: "This verse was revealed about 'Abdullah ibn Ubayy and his followers. It so happened that they went out one day and were received by a group of Companions of Allah's Messenger, Allah bless him and give him peace. 'Abd Allah ibn Ubayy said: 'See how I will bar these fools from you!' He proceeded and took hold of the hand of Abu Bakr al-Siddiq, may Allah be well pleased with him, and said: 'Welcome to the truthful, the master of Banu Tamim and leader of Islam, the second person in the cave along with Allah's Messenger, who gave up his person and his wealth'. Then he took hold of the hand of 'Umar ibn al-Khattab, may Allah be well pleased with him, and said: 'Welcome to the master of Banu 'Adiyy ibn Ka'b, the distinguisher and the strong in the religion of Allah, who gave up his person and wealth for Allah's Messenger'. Then he took hold of the hand of 'Ali ibn Abi Talib, may Allah ennoble his face, and said: 'Welcome to the cousin and son-in-law of Allah's Messenger, the master of Banu Hashim apart from Allah's Messenger'. Then they dispersed. 'Abd Allah told his companions: 'How did I do? When you see them do as I do'. His companions praised him. But when the Muslims returned to the Prophet, Allah bless him and give him peace, and informed him of what happened, Allah revealed this verse".

[2:21]

(O mankind! Worship your Lord …) [2:21]. Sa'id ibn Muhammad ibn Ahmad al-Zahid> Abu 'Ali ibn Ahmad al-Faqih> Abu Turab al-Quhustani> 'Abd al-Rahman ibn Bishr> Rawh> Shu'bah> Sufyan al-Thawri> al-A'mash> Ibrahim> 'Alqamah who said: "Any revelation which contains the expression (O mankind!) is Meccan while any revelation which contains the expression (O ye who believe!) is Medinan". He means to say that the expression (O mankind!) is an address to the people of Mecca while (O ye who believe!) is an address to the people of Medina. Hence, Allah's saying (O mankind! Worship your Lord …) is an address to the Meccan idolaters. The address of the idolaters of Mecca goes on until Allah's saying: (And give glad tidings…) [al-Baqarah, 2:25]. This last verse was revealed about the believers. This is because Allah, exalted is He, wanted to mention here the reward of the believers after having mentioned the reward of the disbelievers in His saying: (… the fire prepared for the disbelievers, whose fuel is of men and stones) [al-Baqarah, 2:24].

[2:26]

(Lo! Allah disdaineth not to coin the similitude) [2:26]. Ibn 'Abbas said, according to the report of Abu Salih: "When Allah, exalted is He, coined these two similitudes for the hypocrites - he means Allah's sayings (Their likeness is as the likeness of one who kindleth fire…) [2:17] and (Or like a rainstorm from the sky….) [2:19] - they said: 'Allah is too exalted and sublime to coin similitudes'. Hence, Allah revealed this verse". Al-Hasan and Qatadah said: "When Allah mentioned gnats and spiders in His Book and used them to coin similitudes for the disbelievers, the Jews laughed and said: 'this does not resemble Allah's speech', and so Allah revealed this verse". Ahmad ibn 'Abd Allah ibn Ishaq al-Hafiz in his epistle informed us> Sulayman ibn Ayyub al-Tabarani> Bakr ibn Sahl> 'Abd al-'Aziz ibn Sa'id> Musa ibn 'Abd al-Rahman> Ibn Jurayj> 'Ata'> Ibn 'Abbas who said regarding Allah's saying (Lo! Allah disdaineth not to coin the similitude): "This is because Allah mentioned the deities of the idolaters, saying: (And if the fly took something from them, they could not rescue it from him) [22:73]. He also mentioned the scheme of the deities and compared it to cobweb. Upon hearing this, they said: 'See how Allah mentions gnats and spiders in the Qur'an revealed to Muhammad; what is the use of this?' And so Allah revealed this".

[2:44]

(Enjoin ye righteousness upon mankind while ye yourselves forget (to practise it)?) [2:44]. Said Ibn 'Abbas, according to the narration of al-Kalbi>Abu Salih through the aforementioned chain of transmission: "This was revealed about the Jews of Medina. One of them would say to his brother-in-law, relatives or Muslims with whom they had milk relations: 'Hold firm to your religion and that with which this man — meaning Muhammad, Allah bless him and give him peace — commands you, for what he has brought is the truth'. They used to enjoin people to follow Islam while abstaining themselves from doing so".

[2:45]

(Seek help in patience and prayer…) [2:45]. According to most people of knowledge, this verse is an address to the people of the Book, even though it is also a stance of propriety for all the servants. One scholar said: "With this address, Allah has reverted to addressing the Muslims". But the first opinion is more correct.

[2:62]

(Lo! Those who believe (in that which is revealed unto thee, Muhammad), and those who are Jews…) [2:62]. Al-Hafiz Ahmad ibn Muhammad ibn Ahmad informed us> 'Abd Allah ibn Muhammad ibn Ja'far the al-Hafiz> Abu Yahya al-Razi> Sahl ibn 'Uthman al-'Askari> Yahya ibn Abi Za'idah who said: "Ibn Jurayj said> 'Abd Allah ibn Kuthayr> Mujahid who said: 'When Salman related to the Prophet, Allah bless him and give him peace, the story of the monks, the Prophet told him that they will dwell in hell fire'. Salman said: 'The whole earth became gloomy for me, but then this verse was revealed (Lo! Those who believe (in that which is revealed unto thee, Muhammad), and those who are Jews) up to Allah's saying (and there shall no fear come upon them neither shall they grieve), and it was as if a mountain had been lifted away from me' ". Muhammad ibn 'Abd al-'Aziz al-Marwazi informed us> Muhammad ibn al-Husayn al-Haddadi> Abu Yazid> Ishaq ibn Ibrahim> 'Amr> Asbat> al-Suddi who said: "The verse (Lo! Those who believe (in that which is revealed unto thee, Muhammad), and those who are Jews…) was revealed about the monks with whom Salman al-Farisi kept company. When Salman went to see the Messenger of Allah, Allah bless him and give him peace, he informed him about their worship and striving. He said: 'O Messenger of Allah! They used to pray and fast; they believed in you and bore witness that you will be sent as a prophet'. When Salman finished his praise of them, Allah's Messenger, Allah bless him and give him peace, said: 'O Salman! They are of the dwellers of hell fire'. Allah then revealed (Lo! Those who believe (in that which is revealed unto thee, Muhammad), and those who are Jews) up to His saying (neither shall they grieve)". Muhammad ibn Ahmad ibn Muhammad ibn Ja'far informed us> Muhammad ibn 'Abd Allah ibn Zakariyya'> Muhammad ibn 'Abd al-Rahman al-Daghuli> Abu Bakr ibn Abi Khaythamah> 'Amr ibn Hammad> Asbat> al-Suddi> Abu Malik> Abu Salih> Ibn 'Abbas> Murrah> Ibn Mas'ud> also from some of the Companions of the Prophet, Allah bless him and give him peace: "(Lo! Those who believe (in that which is revealed unto thee, Muhammad), and those who are Jews) was revealed about Salman al-Farisi, a notable of Jundishapur; what follows this verse was revealed about the Jews".

[2:75]

(Have ye hope that they be true to you …) [2:75]. Ibn 'Abbas and Muqatil said: "This was revealed about the seventy men who were chosen by Moses to go with him to Allah, exalted is He. When they went with him to the tryst and heard Allah's speech, commanding and prohibiting Moses, they returned to their people. As for the true amongst them, they delivered exactly what they had heard. But a group of them said: 'we heard Allah at the end of His speech say: if you can do these things, then do them; but if you wish, don't do them and there is no harm upon you' ". But most Qur'anic exegetes are of the opinion that it was revealed about those who had changed the verse of stoning [adulterers who are married] and the description of Muhammad, Allah bless him and give him peace.

[2:79]

(Therefore woe be unto those who write the Scripture with their hands and then say, "This is from Allah"…) [2:79]. This was revealed about those who had changed the description of the Prophet, Allah bless him and give him peace, and altered his traits. Al-Kalbi mentioned, through the above-mentioned chain of transmission: "They had changed the description of Allah's Messenger, Allah bless him and give him peace, in their Scripture. They made him white and tall while the Prophet, Allah bless him and give him peace, was brown and of medium height. They had said to their followers and companions: 'Look at the description of the prophet who will be sent at the end of time; his description does not match that of this [man]'. The Jewish rabbis and doctors used to gain some worldly benefits from the Jewish people and so they were afraid of losing this gain if they were ever to show the real description. It is for this reason that they had changed it".

[2:80]

(And they say: The Fire (of punishment) will not touch us save for a certain number of days…) [2:80]. Isma'il ibn Abi al-Qasim al-Sufi informed us> Abu'l-Husayn Muhammad ibn Ahmad ibn Hamid al-'Attar> Ahmad ibn al-Hasan ibn 'Abd al-Jabbar> Abu'l-Qasim 'Abd Allah ibn Sa'd al-Zuhri> his father and paternal uncle> their father> Ibn Ishaq> Muhammad ibn Abi Muhammad> 'Ikrima> Ibn 'Abbas who said: "Allah's Messenger, Allah bless him and give him peace, came to Medina and found the Jews saying: 'This worldly life will last seven thousand years. And for every one thousand years of the days of this worldly life people will be tormented in hell fire for one day of the days of the Afterlife. Thus, the torment will last for only seven days'. Allah, exalted is He, revealed concerning this saying: (And they say: The Fire (of punishment) will not touch us save for a certain number of days)". Abu Bakr Ahmad ibn Muhammad al-Tamimi informed us> 'Abd Allah ibn Muhammad ibn Hayyan> Muhammad ibn 'Abd al-Rahman al-Razi> Sahl ibn 'Uthman> Marwan ibn Mu'awiyah> Juwaybir> al-Dahhak> Ibn 'Abbas said concerning the verse (And they say: The Fire (of punishment) will not touch us save for a certain number of days): "The people of the Book found out that from one end of hell fire to the other a journey of forty years was needed, and, therefore, they said: 'We shall not be tormented in hell fire except for the period of time specified in the Torah'. And so they proceeded in their torment until they reached Saqar wherein is the tree of Zaqqum until the certain number of days which they mentioned came to an end. The denizens of hell fire then said to them: 'you claimed you will not be tormented in hell fire except for a certain number of days. Well, those certain number of days has elapsed, but eternity remains' ".

[2:89]

(…though before that they were asking for a signal triumph over those who disbelieved…) [2:89]. Said Ibn 'Abbas: "The Jews of Khaybar were at war with Ghatafan, and whenever the two parties used to meet, Khaybar ended up in defeat. For this reason they devised the following supplication: 'O Allah! We beseech You by the truth of the unlettered Prophet whom You promised to send forth to us at the end of time to give us victory over them'. And so whenever they said this supplication, Ghatafan was defeated. But when the Prophet, Allah bless him and give him peace, was sent forth, they disbelieved in him. It is due to this that Allah, exalted is He, revealed (…though before that they were asking for a signal triumph over those who disbelieved) i.e. by means of you, O Muhammad, up to His saying (The curse of Allah is on disbelievers)". And al-Suddi said: "The Arabs used to pass by the Jews and expose the latter to some harm. The Jews knew the description of Muhammad in the Torah and used to ask Allah to send him so that they could fight with him against the Arabs. When Muhammad, Allah bless him and give him peace, came to them, they disbelieved in him out of resentful envy. They said: 'all the messengers were from the descendents of Jacob, how is it that this one is a descendent of Ishmael?' "

[2:97]

(Say (O Muhammad, to mankind): Who is an enemy to Gabriel! ...) [2:97]. Sa'id ibn Muhammad ibn Ahmad al-Zahid informed us> al-Hasan ibn Ahmad al-Shaybani> al-Mu'ammil ibn al-Hasan ibn 'Isa> Muhammad ibn Isma'il ibn Salim> Abu Nu'aym> 'Abdullah ibn al-Walid> Bukayr> Ibn Shihab> Sa'id ibn Jubayr> Ibn 'Abbas who said: "The Jews came to the Prophet, Allah bless him and give him peace, and said: 'O Abu'l-Qasim! We would like to ask you about a few things; we shall follow you if you answer them. Who, among the angels, comes to you? For there is not a single prophet except that an angel comes to him with a message and revelation from his Lord, glorified and majestic is He, so who is the angel who comes to you?' He said: 'it is Gabriel'. They said: 'That is the one who comes down with war and fighting. He is our enemy. If you had said: Michael, who comes down with rain and mercy, we would have followed you'. And so Allah, exalted is He, revealed (Say (O Muhammad, to mankind): Who is an enemy to Gabriel! For he it is who hath revealed (this Scripture) to thy heart by Allah's leave) up to His saying (Then, lo! Allah (Himself) is an enemy to the disbelievers) [2:98]".

[2:98]

(Who is an enemy to Allah, and His angels…) [2:98]. Abu Bakr al-Asfahani informed us> al-Hafiz Abu'l-

Shaykh [al-Asfahani]> Abu Yahya al-Razi> Sahl ibn 'Uthman> 'Ali ibn Mushir> Dawud> al-Sha'bi who said: “Said 'Umar ibn al-Khattab, may Allah be well pleased with him: 'I used to go to the Jews upon their study of the Torah and was amazed to see the conformity of the Qur'an with the Torah and of the Torah with the Qur'an. On one occasion they said: 'O 'Umar! We do not like anyone more than we like you'. I asked: 'And why is that?' They said: 'Because you come to us and mix with us'. I said: 'I come to you only because of my amazement at how the different parts of the Book of Allah strengthen each other, and how the Qur'an is in conformity with the Torah and how the Torah is in conformity with the Qur'an'. As I was with them one day, Allah's Messenger, Allah bless him and give him peace, passed by behind me. The Jews said: 'Here is your man; go to him! He has just got to an alley of Medina'. I turned to them and asked: 'I adjure you by Allah and by that which was revealed to you of Scripture, do you know that he is Allah's Messenger?' Their chief said to them: 'He has implored you by Allah, so do tell him'. They said: 'You are our chief; you tell him'. Their chief said: 'We do know that he is Allah's Messenger!' I said: 'You are the one who shall be subject to the worst form of destruction if you all know that he is Allah's Messenger and then do not follow him'. They said: 'We have an enemy among the angels as we have an ally from amongst them'. I asked: 'Who is your enemy and who is your ally?' They said: 'Our enemy is Gabriel who is the angel of harshness and coarseness, burden and hardship'. I said: 'And who is your ally?' They said: 'Michael who is the angel of tenderness, gentleness and ease'. I said: 'In that case I bear witness that it is not allowable for Gabriel to declare enmity to the allies of Michael nor is it allowable for Michael to be an ally to the enemies of Gabriel, for both, including all those who are with them, are enemies to those who declare any one of them as an enemy, as they are allies to whomever is an ally to any one of them'. I then stood up and left and got to the alley which Allah's Messenger, Allah bless him and give him peace, had entered. The Prophet welcomed me and then said: 'O son of al-Khattab, shall I recite to you some verses which were revealed to me a while ago?' I said: 'Please do!' He recited (is an enemy to Gabriel…) up to Allah's saying (and only miscreants will disbelieve in them) [2:99]. I said: 'By Him Who has sent you as a prophet with the truth, I did not come to see you except to inform you of what the Jews say. But the Subtle and Knowing has already informed you before me'. 'Umar said: 'You have already seen me harder than a stone when it came to the religion of Allah' ”. Ibn 'Abbas also said: “A Jewish rabbi from Fadak by the name of 'Abd Allah ibn Suwriya argued with the Messenger of Allah, Allah bless him and give him peace, and also asked him a few questions. When the argument started to turn against him, he asked: 'Who is the angel who comes to you from heaven?' The Prophet said: 'Gabriel. Allah did not send any prophet except that Gabriel is his ally'. The rabbi said: 'Gabriel is our enemy among the angels. If it had been Michael instead of him we would have believed in you. Gabriel brings down chastisement, fighting and hardship. He showed enmity to us in many occasions. What was even harder to take is that Allah had revealed to our Prophet that Jerusalem would be sacked at the hand of a man called Bukhtunassar [Nebuchadnezzar] and informed us also of the time it would be sacked. When that time came, we sent one of the strong men of the Children of Israel to find Bukhtunassar and kill him. He looked for him until he found him in Babel, a poor boy without any strength. Our man seized him to finish him off but Gabriel intervened. He said to our man: 'If it is your Lord who has given leave for your destruction, then you will not be set on him. And if He has not, why would you kill him?' Our man believed him and came back to us. Bukhtunassar grew up, gained strength, conquered us and sacked Jerusalem. This is why we consider him our enemy'. Allah revealed this verse because of this”. Said Muqatil: “The Jews said: 'Gabriel is our enemy; he was commanded to place Prophethood amongst us, but he placed it with others'. Allah revealed this verse as a response”.

[2:99]

(We have revealed unto thee clear tokens …) [2:99]. Said Ibn ‘Abbas: “This is a reply to Ibn Suwriya when he said to Allah’s Messenger, Allah bless him and give him peace: ‘O Muhammad! You did not bring anything that we know, and no clear token has been revealed to you by means of which we follow you’. And, hence, Allah revealed this verse”.

[2:102]

(And follow that which the devils falsely related against the kingdom of Solomon…) [2:102]. Muhammad ibn 'Abd al-'Aziz al-Qantari informed us> Abu'l-Fadl al-Haddadi> Abu Yazid al-Khalidi> Ishaq ibn Ibrahim> Jarir> Husayn ibn 'Abd al-Rahman> 'Imran ibn al-Harith who said: “Once as we were sitting with Ibn 'Abbas when he said: 'The devils used to eavesdrop on heaven. One of them would bring a word of truth from

therein, and when he is trusted for telling the truth, he would add to it seventy lies with which he earns the hearts of people. When Solomon came to know about it, he took it and buried it beneath his throne. When he died, a devil stood in the street and said: 'Shall I guide you to Solomon's guarded treasure, the like of which he does not have?' They said: 'Yes, do'. He said: 'It is under his throne; go and unearth it'. They said: 'This is magic'. Different nations then copied it from them. And thus Allah, exalted is He, revealed Solomon's excuse (And follow that which the devils falsely related against the kingdom of Solomon. Solomon disbelieved not.)' ". Said al-Kalbi: "The devils wrote down magic and talismans (niranjiyyat) and attributed them to Asaf ibn Barakhiya. They wrote: 'This is what Asaf ibn Barakhiya has taught the king Solomon' and they buried it in the place where Solomon worshipped without him realizing it. This happened when Solomon was stripped of his kingdom. When Solomon died, they unearthed it from under his place of worship and said to people: 'Solomon left this in your possession so that you learn it'. As for the scholars of the Children of Israel, they said: 'Allah forbid that this be the knowledge of Solomon'. The lowly among people said: 'This is Solomon's knowledge', and therefore sought its knowledge and rejected the scriptures of their prophets. Solomon was later blamed for this and this remained the case until Allah sent Muhammad, Allah bless him and give him peace. Allah revealed Solomon's excuse was revealed in His own words. He showed his innocence from what he was blamed for (And follow that which the devils falsely related against the kingdom of Solomon…)". Sa'id ibn al-'Abbas al-Qurashi informed us in his epistle that al-Fadl ibn Zakariyya informed them> Ahmad ibn Najdah> Sa'id ibn Mansur> 'Itab ibn Bashir> Khusayf who said: "Solomon used to ask any newly grown tree: 'Which disease can you cure?' The tree would say: 'This and that!' When the Carob tree (al-Khurnubah) grew, he asked it: 'What are you for?' it replied: 'I am for the purpose of destroying your sanctuary!' He said: 'Would you really destroy it?' 'Yes', came the reply. 'What an evil tree you are', said Solomon. Shortly after this he died. People began to say regarding their own sick ones: 'If only we had someone like Solomon'. The devils then wrote a book and buried it under the place where Solomon used to worship. After which they said [to the people]: 'We will direct to that with which Solomon used to treat others'. They then proceeded and unearthed that book which contained magic and spells. Allah, exalted is He, therefore revealed (And follow that which the devils falsely related against the kingdom of Solomon) up to His saying (therefore disbelieve not) [2:102]". Said al-Suddi: "People in Solomon's time wrote magic from each other and devoted themselves to learning it. Solomon took all that which was written of magic, put it in a chest and buried it under his throne after he warned them against it. When Solomon died and all those who knew the incident of burying these writings then passed away after him, a devil appeared in the shape of a human and went to a group among the Children of Israel. He said to them: 'Shall I direct you to an inexhaustible treasure?' When they answered in the affirmative, he said: 'Dig under the throne [of Solomon]'. When they did, they found those writings. Upon unearthing them, the devil said: 'It is by means of these that Solomon controlled the jinn, humans, devils and birds'. The children of Israel used those writings from then on, and it is for this reason that one finds magic more widespread among the Jews. Allah, gloried and exalted is He, absolved Solomon of this deed and revealed this verse".

[2:104]

(O ye who believe, say not (unto the Prophet): "Listen to us" [ra'ina] …) [2:104]. Said Ibn 'Abbas according to the narration of 'Ata': "This is because the Arabs used to employ this expression [ra'ina], so when the Jews heard them using it with the Prophet, Allah bless him and give him peace, they liked it. This same expression in the parlance of the Jews had the connotation of vile abusive language. They said: 'Before, we used to abuse Muhammad secretly. Now, you can abuse him openly because this expression is used in their speech'. Therefore, they used to come to Allah's Prophet, Allah bless him and give him peace, and say: 'O Muhammad! ra'ina', and the they would laugh. A man from the Helpers — Sa'd ibn 'Ubadah who understood well the language of the Jews—understood the reason. He said to them: 'O enemies of Allah! May Allah's curse be on you. By Him in Whose Hand is Muhammad's soul, I will cut the head of any man of you who utters this expression'. They objected, saying: 'But do you not use the same expression with him?' And therefore Allah, exalted is He, revealed: (O ye who believe, say not (unto the Prophet): "Listen to us" [ra'ina]) but say "Look upon us" [unzurna]…).

[2:105]

(Neither those who disbelieve among the people of the Scripture nor the idolaters love…) [2:105]. The commentators of the Qur'an said: "Whenever the Muslims said to their allies from amongst the Jews:

'Believe in Muhammad!' They would say: 'This to which you are inviting us is not better than what we have; we only wish it was better'. Allah, exalted is He, revealed this verse to give them the lie".

[2:106]

(Nothing of our revelation (even a single verse) do we abrogate or cause be forgotten, but we bring (in place) one better or the like thereof) [2:106]. The commentators of the Qur'an said: "The idolaters said: 'Do you not see that Muhammad commands his Companions with something and then forbids them from the same and commands them to the exact opposite. One day he says something and the following day he retracts it. This Qur'an is nothing but the speech of Muhammad who has invented it. It is a speech that contradicts itself'. Allah, exalted is He, therefore revealed this verse (And when We put a revelation in place of (another)…) [16:101] and also (Nothing of our revelation (even a single verse) do we abrogate or cause be forgotten, but we bring (in place) one better or the like thereof…)".

[2:108]

(Or would ye question your messenger…) [2:108]. Said Ibn 'Abbas: "This verse was revealed about 'Abd Allah ibn Abi Umayyah and a group of people from the Quraysh who had said to the Prophet: 'O Muhammad! Turn al-Safa into gold, expand for us the land of Mecca and make rivers gush out throughout it — if you do this, we will believe in you!' Allah, exalted is He, revealed this verse as a response to them". The commentators of the Qur'an also said: "The Jews and other idolaters put their requests to the Messenger of Allah, Allah bless him and give him peace; some said: 'Bring us an entire book from heaven as did Moses bring the Torah'; some — 'Abd Allah ibn Umayyah al-Makhzumi — said: 'Bring us a book from heaven which reads: This is from the Lord of the Worlds to Ibn Abi Umayyah: know that I have sent Muhammad to mankind'; others said: 'We shall not believe in you until you bring the angels as guarantors'. Hence, Allah, exalted is He, revealed this verse".

[2:109]

(Many of the people of the Scripture long to make you disbelievers after your belief…) [2:109]. Said Ibn 'Abbas: "This verse was revealed about a group of Jews who said to the Muslims after the Battle of Uhud: 'Could you not see what has happened to you? If you were truly following the truth, you would not have been defeated. Revert, therefore, to our religion; it is far better for you' ". Al-Hasan ibn Muhammad al-Farisi informed us>Muhammad ibn 'Abd Allah ibn al-Fadl> Ahmad ibn Muhammad ibn al-Hasan> Muhammad ibn Yahya> Abu'l-Yaman> Shu'ayb> al-Zuhri> 'Abd al-Rahman ibn 'Abd Allah ibn Ka'b ibn Malik> his father who reported that Ka'b al-Ashraf the Jew was a poet who used his poetry to satirize the Prophet, Allah bless him and give him peace, and incite the disbelievers of Quraysh against him. The idolaters and Jews of Medina also used to seriously harm the Messenger of Allah, Allah bless him and give him peace, and his Companions upon their arrival to Medina. Allah, exalted is He, commanded his Prophet to endure all that and to forgive them. And it is about them that was revealed (Many of the people of the Scripture long to make you disbelievers after your belief…) up to His saying (Forgive and be indulgent (toward them) until Allah give command…).

[2:113]

(And the Jews say the Christians follow nothing (true)…) [2:113]. This was revealed about the Jews of Medina and the Christians of Najran. When the delegation of Najran came to the Messenger of Allah, Allah bless him and give him peace, the Jewish rabbis came to see them. They had a debate with each other and the debate got so heated up that they shouted at each other. The Jews said: "You are not following the true religion", and declared their disbelief in Jesus and the Gospel. In response, the Christians said: "You are not following the true religion", and declared their disbelief in Moses and the Torah. Allah therefore revealed this verse.

[2:114]

(And who doth greater wrong than he who forbiddeth the approach to the sanctuaries of Allah lest His name

should be mentioned therein…) [2:114]. This was revealed about Titus the Roman and his Christian army. When the latter invaded the Children of Israel, they killed their soldiers, enslaved their women and children, burned the Torah, sacked Jerusalem and then threw carrions in it. This is the opinion of Ibn 'Abbas according to the narration of al-Kalbi. Qatadah and al-Suddi said: "This refers to Bukhtunassar and his army who conquered the Jews and destroyed Jerusalem. They were helped in this by the Roman Christians". And Ibn 'Abbas said, according to the narration of 'Ata': "This verse was revealed about the idolaters of Mecca who prevented the Muslims from mentioning Allah in the Sacred Mosque".

[2:115]

(Unto Allah belong the East and the West…) [2:115]. There is a scholarly disagreement regarding the occasion of revelation of this Qur'anic verse. Abu Mansur al-Mansuri informed us> al-Hafiz 'Ali ibn 'Umar> Abu Muhammad Isma'il ibn 'Ali> al-Hasan ibn 'Ali ibn Shabib al-'Umari> Ahmad ibn 'Ubayd Allah ibn al-Hasan al-'Anbari who said: "I found written in my father's epistle: 'Abd al-Malik al-'Arzami narrated to us> 'Ata' ibn Rabah> Jabir ibn 'Abd al-Malik who said: 'The Messenger of Allah, Allah bless him and give him peace, sent a military expedition in which I was present. It was dark and so we could not determine the precise direction of the qiblah. Some of us said: we know the exact direction; it is toward the North. They prayed and drew lines. Some others said: the qiblah is toward the South. They prayed and drew lines. When it was morning and the sun had risen up, they discovered that their lines were pointed to a different direction to that of the qiblah. When we returned from our journey we asked the Prophet, Allah bless him and give him peace, about this but he did not give us an answer. Allah, exalted is He, then revealed this verse (Unto Allah belong the East and the West…)' ". Abu Mansur informed us> 'Ali> Yahya ibn Sa'id>Muhammad ibn Isma'il al-Ahmasi> Waki'> Ash'ath al-Samman> 'Asim ibn 'Ubayd Allah> 'Abd Allah ibn 'Amir ibn Rabi'ah> his father who said: "We were praying with the Prophet, Allah bless him and give him peace, while on a journey. And because it was a dark night we could not determine the precise direction of the qiblah. Each man prayed toward whichever direction he thought was right. In the following morning, we mentioned what had happened to the Prophet, Allah bless him and give him peace, and then the verse (Unto Allah belong the East and the West…) was revealed". Ibn 'Umar is of the opinion that the above verse is about voluntary offering of supererogatory prayers. Abu'l-Qasim ibn Sa'dan informed us> Muhammad ibn 'Abd Allah al-Hafiz> Muhammad ibn Ya'qub> Abu'l-Bukhturi 'Abd Allah ibn Muhammad ibn Shakir> Abu Usamah> 'Abd al-Malik ibn Sulayman> Sa'id ibn Jubayr> Ibn 'Umar who said: "The verses (Unto Allah belong the East and the West…) was revealed so that one prays toward whatever direction one's mount directs one upon offering supererogatory prayer". Said Ibn 'Abbas, according to the narration of 'Ata': "When the Negus died, Gabriel came to the Prophet, Allah bless him and give him peace, and said: 'The Negus has died, so perform the prayer of the dead over him'. The Messenger of Allah, Allah bless him and give him peace, summoned his Companions, aligned them in rows, went to the front and said: 'Allah has commanded me to perform the prayer of the dead over the Negus who has died, so do pray over him'. And the Messenger of Allah, Allah bless him and give him peace, and his Companions prayed over him. The Companions of the Messenger of Allah, Allah bless him and give him peace, said in between themselves: 'How could we possibly pray over a man who prayed toward other than our own qiblah', this is because the Negus prayed toward Jerusalem which was the qiblah until he died but which was subsequently changed toward the Ka'bah. Allah, exalted is He, therefore, revealed this verse (… and whithersoever ye turn, there is Allah's Countenance…)". Qatadah, on the other hand, is of the opinion that the above verse was abrogated by the saying of Allah, exalted is He (wheresoever ye may be, turn your faces (when ye pray) toward it) [2:144]. This is also the opinion of Ibn 'Abbas, according to the report of 'Ata' al-Khurasani. He also said: "The first of the Qur'an to be abrogated is the question of the qiblah. Allah, exalted is He, says (Unto Allah belong the East and the West and whithersoever ye turn, there is Allah's Countenance). Thus, Allah's Messenger, Allah bless him and give him peace, prayed toward Jerusalem and left praying toward the Ancient House. Then, Allah directed him to pray toward the Ancient House". He said: "And in the report of 'Ali ibn Abi Talhah al-Walibi that when Allah's Messenger, Allah bless him and give him peace, migrated to Medina which was mainly populated by the Jews, Allah commanded him to pray toward Jerusalem. The Jews were happy. He prayed toward this direction over thirteen months. But the Messenger of Allah, Allah bless him and give him peace, liked the qiblah of Abraham. So when Allah, exalted is He, directed him to it, the Jews felt uncomfortable and said: (What hath turned them from the qiblah which they formerly observed?) [2:142], Allah, exalted is He, revealed: (whithersoever ye turn, there is Allah's Countenance)".

[2:116]

(And they say: Allah hath taken unto Himself a son…) [2:116]. This was revealed about the Jews who said: "Ezra is the son of Allah", and the Christians of Najran who said: "Christ is the son of Allah", and also the Arab idolaters who said: "The angels are Allah's daughters".

[2:119]

(… And thou wilt not be asked about the owners of hell-fire) [2:119]. Said Ibn 'Abbas: "One day, the Messenger of Allah, Allah bless him and give him peace, said: 'Would that I knew what became of my parents!' And this verse was revealed as an answer". This however applies only in the case when the verb in the above verse is read in the apocopate form. And Muqatil said: "The Prophet, Allah bless him and give him peace, said: 'The Jews would have believed if Allah had sent His harm upon them'. Allah, exalted is He, revealed in response (And thou wilt not be asked about the owners of hell-fire)".

[2:120]

(And the Jews will not be pleased with thee, nor will the Christians…) [2:120]. The commentators of the Qur'an said: "They used to ask the Prophet, Allah bless him and give him peace, for truce, giving him the impression that if he were to accord them truce and respite they will follow him and believe in him. And so Allah, exalted is He, revealed this verse". But Ibn 'Abbas said: "This was revealed regarding the qiblah. This is because the Jews of Medina and the Christians of Najran were in the hope that the Prophet, Allah bless him and give him peace, will remain praying to their qiblah. When Allah directed him to pray toward the Ka'bah, they were disappointed and despaired of him ever following their religion. And so Allah revealed this verse".

[2:121]

(Those unto whom We have given the Scripture, who read it with the right reading…) [2:121]. Said Ibn 'Abbas, according to the report of 'Ata' and al-Kalbi: "This was revealed about those who came by ship from Abyssinia with Ja'far ibn Abi Talib. They were forty men from Abyssinia and Syria". And al-Dahhak said: "This was revealed about those Jews who believed", while Qatadah and 'Ikrima said: "This was revealed about the Companions of Muhammad, Allah bless him and give him peace".

[2:133]

(Or were ye present when death came to Jacob…) [2:133]. This was revealed about the Jews when they said: "Do you not know that when Jacob was about to die he advised his sons to follow Judaism?"

[2:135]

(And they say: Be Jews or Christians, then ye will be rightly guided…) [2:135]. Said Ibn 'Abbas: "This was revealed about the Jewish leaders of Medina: Ka'b ibn al-Ashraf, Malik ibn al-Sayf, Wahb ibn Yahudha, Yasir ibn Akhtab, and also about the Christians of Najran. This is because when they argued with the Muslims regarding religion, each one claimed to have a better right to the religion of Allah, exalted is He, than anyone else. The Jews said: 'Our Prophet Moses is the best of prophets, and our Scripture is the best of Scriptures and our religion is the best of religions'. They disbelieved in Jesus, the Gospel, Muhammad and the Qur'an. The Christians on the other hand said: 'Our Prophet Jesus is the best of prophets, and our Scripture, the Gospel, is the best of Scriptures and our religion is the best of religions'. They disbelieved in Muhammad and the Qur'an. Both the Jews and Christians said to the believers: 'Follow our religion, for there is no other true religion except ours'. And they invited the believers to follow their religion".

[2:138]

((We take our) colour from Allah, and who is better than Allah at colouring…) [2:138]. Said Ibn 'Abbas: "When a child was born into the Christians, they used to baptize him on the seventh day by dipping him in

holy water in order to purify him. They claimed that this baptism takes the place of circumcision. Upon doing this, they used to say: ‘Now the child has become a true Christian’, and so Allah, exalted is He, revealed this verse”.

[2:142]

(The foolish of the people will say…) [2:142]. This was revealed about the change of the qiblah. Muhammad ibn Ahmad ibn Ja‘far informed us> Zahir ibn Ahmad> al-Hasan ibn Muhammad ibn Mus‘ab> Yahya ibn Hakim> ‘Abd Allah ibn Raja’> Isra’il> Abu Ishaq> al-Bara’ who said: “When the Messenger of Allah, Allah bless him and give him peace, went to Medina, he prayed toward the direction of Jerusalem for sixteen or seventeen months. But Allah’s Messenger, Allah bless him and give him peace, liked to be directed in prayer toward the Ka‘bah. Allah, exalted is He, revealed (We have seen the turning of thy face to heaven) up to the end of the verse [2:144]”. The foolish among people, who are none other than the Jews, said: (What hath turned them from the qiblah which they formerly observed?) Allah, exalted is He, said: (Unto Allah belong the East and the West) up to the end of the verse. This is narrated by Bukhari from the report of ‘Abd Allah ibn Raja’.

[2:143]

(But it was not Allah’s purpose that your faith should be in vain…) [2:143]. Said Ibn ‘Abbas, according to the report of al-Kalbi: “Some of the Companions of the Messenger of Allah, Allah bless him and give him peace, had died while praying toward the first qiblah. Among these were As‘ad ibn Zurarah, Abu Umamah from the Banu’l-Najjar, al-Bara’ ibn Ma‘rur from Banu Salamah as well as other people whose tribes came to the Prophet and said: ‘O Messenger of Allah! Our brothers have died while praying toward the first qiblah. What will happen to our brothers now that Allah has directed you to pray toward the qiblah of Abraham?’ And Allah, exalted is He, revealed (But it was not Allah’s purpose that your faith should be in vain)”.

[2:144]

(We have seen the turning of thy face to heaven…) [2:144]. The Prophet, Allah bless him and give him peace, said once to Gabriel, peace be upon him: “I wish that Allah, exalted is He, directed me away from the qiblah of the Jews to a different qiblah' - he meant to say the Ka'bah because it was the qiblah of Abraham. Gabriel said to him: 'I am a slave like you; nothing is in my power. Do therefore request your Lord to direct you away from it toward the qiblah of Abraham'. Gabriel then rose in the sky while the Messenger of Allah, Allah bless him and give him peace, kept looking at heaven in the hope that Gabriel would bring him the news of what he had requested. And so Allah revealed this verse”. Abu Mansur Muhammad ibn Muhammad al-Mansuri informed us> al-Hafiz 'Ali ibn 'Umar> 'Abd al-Wahhab ibn 'Isa> Abu Hisham al-Rifa'i> Abu Bakr ibn 'Iyash> Abu Ishaq> al-Bara' who said: “We prayed with Allah's Messenger, Allah bless him and give him peace, after his arrival to Medina for sixteen months toward Jerusalem. Then Allah knew the wish of His Prophet, Allah bless him and give him peace, and so He revealed (We have seen the turning of thy face to heaven…)”. This is narrated by Muslim from the report of Abu Bakr ibn Abi Shaybah from Abu'l-Ahwas. It was also narrated by Bukhari from the report of Abu Nu'aym from Zuhayr, and both Zuhayr and Abu'l-Ahwas reported this narration from Abu Ishaq.

[2:146]

(Those unto whom We gave the Scripture recognise (this revelation) as they recognise their sons…) [2:146]. This was revealed about the believers of the people of the Book: 'Abd Allah ibn Salam and his companions. They knew Allah's Messenger, Allah bless him and give him peace, by his description, traits and mission from their Scripture as did any one of them know his son upon seeing him with other boys. Said 'Abd Allah ibn Salam: “I knew Allah's Messenger, Allah bless him and give him peace, better than I knew my son”. 'Umar ibn al-Khattab asked him: “How is that, O son of Salam?” He said: “Because I bear witness that Muhammad is the Messenger of Allah truly and out of certainty, but I cannot bear witness truly and out of certainty that my son is mine, for I have no knowledge of what women do [behind their husbands' backs]”. 'Umar then said: “May Allah give you success, O son of Salam!”

[2:154]

(And call not those who are slain in the way of Allah "dead"…) [2:154]. This was revealed about those Muslims who were killed at Badr. They were fourteen in total: eight from the Helpers and six from the Migrants. This is because people used to say about any man who was killed for the sake of Allah: "So-and-so has died and will miss all the comfort and pleasures of this worldly life". And as a response, Allah, exalted is He, revealed this verse.

[2:158]

(Lo! (the mountains) As-Safa and Al-Marwah are among the indications of Allah...) [2:158]. Sa'id ibn Muhammad ibn Ahmad al-Zahid informed us> Abu 'Ali ibn Abi Bakr al-Faqih> 'Abd Allah ibn Muhammad ibn 'Abd al-'Aziz> Mus'ab ibn 'Abd Allah al-Zubayri> Malik> Hisham> his father> 'A'ishah who said: "This verse was revealed about the Helpers. They used to make a pilgrimage to Manat which was close to Qudayd. They also used to avoid going between al-Safa and al-Marwah. When Islam came, they asked Allah's Messenger, Allah bless him and give him peace, about this, and Allah, exalted is He, revealed this verse". This is narrated by Bukhari from 'Abd Allah ibn Yusuf from Malik. Abu Bakr al-Tamimi informed us> Abu'l-Shaykh al-Hafiz [al-Asfahani]> Abu Yahya al-Razi> Sahl al-'Askari> Yahya and 'Abd al-Rahman> Hisham> his father> 'A'ishah who said: "This verse was revealed about a group of people from the Helpers. Before Islam, they used to make pilgrimage to Manat and were forbidden from going between al-Safa and al-Marwah. When they went to pilgrimage with Allah's Messenger, Allah bless him and give him peace, they mentioned this to him. And so Allah revealed this verse". This is narrated by Muslim from the report of Abu Bakr> Ibn Abi Shaybah> Abu Usamah> Hisham> his father> 'A'ishah. Said Anas ibn Malik: "We disliked going in between al-Safa and al-Marwah, because they were the shrines of Quraysh in the pre-Islamic period, and so we abandoned them in Islam. Then Allah revealed this verse". Said 'Umar ibn Hubshi: "I asked Ibn 'Umar about this verse and he said: 'Go to Ibn 'Abbas and ask him'. The latter said: 'There was on al-Safa an idol in the form of a man called Isaf, and on al-Marwah an idol in the form of a woman called Na'ilah. The people of the Book claimed that these two had committed adultery in the Ka'bah and as a punishment Allah turned them into two stones which were placed on al-Safa and al-Marwah so that people can take heed. But after a long time had passed, they were worshipped instead of Allah, exalted is He. Whenever the people of the pre-Islamic period went in between them, they stroked the two idols. When Islam came and the idols were destroyed, the Muslims disliked going between al-Safa and al-Marwah because of these two idols. And as a response, Allah revealed this verse' ". Said al-Suddi: "In the pre-Islamic period, the devils used to emit noises at night between al-Safa and al-Marwah between which idols were placed. When Islam emerged, the Muslims said: 'O Messenger of Allah! We will not go in between al-Safa and al-Marwah, for this is a practice of idolatry which we used to do in the pre-Islamic period'. As a response, Allah, exalted is He, revealed this verse". Mansur Ibn 'Abd al-Wahhab al-Bazzaz informed us> Muhammad ibn Ahmad ibn Sinan> Hamid ibn Muhammad ibn Shu'ayb> Muhammad ibn Bakkar> Isma'il ibn Zakariyya> 'Asim> Anas ibn Malik who said: "They used to refrain from going in between al-Safa and al-Marwah, both of which were of the rites of the pre-Islamic period. We used to shy away from going in between them. Then Allah, exalted is He, revealed: Lo! (the mountains) As-Safa and Al-Marwah are among the indications of Allah. It is therefore no sin for him who is on pilgrimage to the House (of Allah) or visiteth it, to go around them...)". This is narrated by Bukhari from the report of Ahmad ibn Muhammad> 'Asim.

[2:159]

(Those who hide the proofs and the guidance which We revealed…) [2:159]. This was revealed about the scholars of the people of the Book and their concealment of the verse of stoning [the adulterers who are married] and the matter of Muhammad, Allah bless him and give him peace.

[2:164]

(Lo! In the creation of the heavens and the earth…) [2:164]. 'Abd al-'Aziz ibn Tahir al-Tamimi informed us> Abu 'Amr ibn Matar> Abu 'Abd Allah al-Ziyadi> Musa ibn Mas'ud al-Nahdi> Shibl> Ibn Abi Najih> 'Ata' who said: "When the verse (Your God is One God; there is no god save Him, the Beneficent, the Merciful) [2:163] was revealed to Allah's Messenger in Medina, the disbelievers of Quraysh in Mecca said: 'How can

one Allah be enough for all people?' And as a response Allah, exalted is He, revealed (Lo! In the creation of the heavens and the earth, and the difference of night and day…) up to His saying (… are signs (of Allah's Sovereignty) for people who have sense)". Abu Bakr al-Asfahani informed us> al-Hafiz 'Abd Allah ibn Muhammad> Abu Yahya al-Razi> Sahl ibn 'Uthman al-'Askari> Abu'l-Ahwas> Sa'id ibn Masruq> Abu'l-Duha who said: "When the verse (Your Allah is One Allah…) was revealed, the idolaters were astounded. They exclaimed: 'Just one Allah. Let him bring us one sign if he is truthful'. Allah answered by revealing the verse (Lo! In the creation of the heavens and the earth, and the difference of night and day…)".

[2:168]

(O mankind! Eat of that which is lawful and wholesome in the earth…) [2:168]. Reporting from Abu Salih, al-Kalbi said: "This was revealed about Thaqif, Khuza'ah and 'Amir ibn Sa'sa'a who forbade themselves certain foods and meats. They forbade the Bahirah, al-Sa'ibah, al-Wasilah as well as al-Hamiyah".

[2:174]

(Lo! those who hide aught of the Scripture which Allah hath revealed…) [2:174]. Reporting from Abu Salih who reported it from Ibn 'Abbas, al-Kalbi said: "This was revealed about the leaders and doctors of the Jews. They used to get gifts and surpluses from ordinary Jews and hoped that the new prophet will be sent from amongst them. When he was sent from amongst others, they feared the loss of their gains and the waning of their leadership. As a result, they changed the traits of Muhammad, Allah bless him and give him peace, [as found in the Torah] and then said to people: 'These are the traits of the prophet who will be sent at the end of time. Look! He does not resemble the prophet who is in Mecca'. When ordinary people looked at the changed traits, they found them different than those of Muhammad, and so they did not believe in him".

[2:177]

(It is not righteousness that ye turn your faces to the East and the West…) [2:177]. Said Qatadah: "It was mentioned to us that a man asked the Prophet, Allah bless him and give him peace, about righteousness, and as an answer Allah, exalted is He, revealed this verse". He continued: "Before the obligatory duties were prescribed, a man could enter Paradise by his mere utterance of the formula of testification: 'There is no god save Allah and Muhammad is His slave and messenger', if he died believing in it. And so Allah, exalted is He, revealed this verse".

[2:178]

(O ye who believe! Retaliation is prescribed for you in the matter of the murdered…) [2:178]. Said al-Sha'bi: "Fighting took place between two Arab tribes. One tribe had more power than the other and, therefore, they said: 'For every slave of ours that you kill, we will kill a free man of yours, and for every woman of ours a man of yours'. And then this verse was revealed".

[2:187]

(It is made lawful for you to go in unto your wives on the night of the fast...) [2:187]. According to the report of al-Walibi, Ibn 'Abbas said: "This is because after the nightfall ('Isha') prayer during Ramadan, the Muslims were forbidden to have food or sex until the following night. But some Muslims, among whom were 'Umar ibn al-Khattab, complained to Allah's Messenger, Allah bless him and give him peace, about this. And so Allah, exalted is He, revealed this verse". Abu Bakr al-Asfahani informed us> Abu'l-Shaykh al-Hafiz> 'Abd al-Rahman ibn Muhammad al-Razi> Sahl ibn 'Uthman al-'Askari> Yahya ibn Abi Za'idah> his father and others> Abu Ishaq> al-Bara' ibn 'Azib who said: "After breaking their fast, the Muslims used to be allowed to eat, drink and have sexual intercourse for as long as they did not sleep. Once they went to sleep, they were forbidden to do all these things until the following day when they broke their fast. Qays ibn Sirma al-Ansari went to his wife at the time of breaking the fast. His wife went out to get something [to eat]. While he was waiting, he fell asleep [and therefore could not eat until the following night]. The following day he fainted in the middle of the day. 'Umar ibn al-Khattab also had sexual intercourse with his wife after he found her

sleeping. He mentioned what had happened to the Prophet, Allah bless him and give him peace, and the verse was (is made lawful for you to go in unto your wives on the night of the fast…) was revealed, up to Allah's saying (…of the dawn.). The Muslims were very happy with this". Abu 'Abd al-Rahman ibn Abi Hamid> Muhammad ibn 'Abd Allah ibn Muhammad al-Shaybani> Muhammad ibn 'Abd al-Rahman al-Daghuli> al-Za'farani> Shababah> Isra'il> Abu Ishaq> al-Bara' who said: "The Companions of Muhammad, Allah bless him and give him peace, when one of them was fasting and was still sleeping at the advent of the time of breaking the fast, he was not allowed to eat that night or the following day until the advent of the time of breaking the fast of the following day. Qays ibn Sirma al-Ansari was fasting. When the time of breaking fast came, he went to his wife and asked her: 'Do you have any food?' She said: 'No! But I will go and find something for you'. As he was working all day, he fell asleep. When his wife came back and saw that he had slept, she said: 'What a disappointment!' And so he had to carry on his fast. At midday on the following day, he fainted. He mentioned what had happened to the Prophet, Allah bless him and give him peace. Then the verse (It is made lawful for you to go in unto your wives on the night of the fast…), and they were overjoyed". Narrated by Bukhari from 'Ubayd Allah ibn Musa from Isra'il. Al-Hasan ibn Muhammad al-Farisi informed us> Muhammad ibn al-Fadl> Ahmad ibn Muhammad ibn al-Hasan al-Hafiz> Muhammad ibn Yahya> Hisham ibn 'Ammar> Yahya ibn Hamzah> Ishaq ibn Abi Farwah> al-Zuhri> al-Qasim ibn Muhammad who said: "At the beginning of the prescription of fasting, one used to fast from the night to the following night. Once one went to sleep, one could not touch one's wife or eat or sleep. That is until 'Umar went to his wife and seeing that he wanted to sleep with her, she told him that she had slept. 'Umar slept with her anyhow. Sirma ibn Anas also was fasting and slept before he broke his fast—that is because once they slept they could not eat or drink — and had, therefore to fast until the following day. Fasting was so hard on them that it nearly killed them, and so Allah, glorified and exalted is He, sent down this dispensation and revealed (and He hath turned in mercy toward you and relieved you…)". Sa'id ibn Muhammad al-Zahid> his grandfather> Abu 'Amr al-Hiri> Muhammad ibn Yahya> Ibn Abi Maryam> Abu Ghassan> Abu Hazim> Sahl ibn Sa'd who said: "The verse (… and eat and drink until the white thread becometh distinct to you from the black thread…) but (of the dawn) was not revealed yet. As a result, when one of them wanted to fast, he tied one white thread and another black thread to his legs and ate and drank until he could distinguish between the two threads. Allah then revealed (… of the dawn), and understood from the verse that Allah meant by the black and white threads the night and day". Narrated by Bukhari from the report of Ibn Abi Maryam, and also by Muslim from the report of Muhammad ibn Sahl from Ibn Abi Maryam.

[2:188]

(And eat not up your property among yourselves in vanity…) [2:188]. Said Muqatil ibn Hayyan: "This verse was revealed about Imra' al-Qays ibn 'Abis al-Kindi and 'Abdan ibn Ashu' al-Hadrami. It so happened that these two men came to the Prophet, Allah bless him and give him peace, with a dispute regarding a piece of land. Imra' al-Qays had the land and 'Abdan was reclaiming it. And so Allah, exalted is He, revealed this verse, and the land was given to 'Abdan without a judgment pronouncement".

[2:189]

(They ask thee, (O Muhammad), of new moons…) [2:189]. Said Mu'adh ibn Jabal: "O Messenger of Allah! The Jews come to us and ask us excessively about new moons". And so Allah, exalted is He, revealed this verse. Said Qatadah: "It was mentioned to us that the Prophet, Allah bless him and give him peace, was asked about the reason why these new moons were created. And so Allah, exalted is He, revealed (…They are fixed seasons for mankind…)". Said al-Kalbi: "This was revealed about Mu'adh ibn Jabal and Tha'labah ibn 'Anmah, both of whom were of the Ansar. These two men said: 'O Messenger of Allah! How is it that the moon first looks fine like a thread, then it grows until it becomes full and round, but then it starts to decrease and become fine again as it initially was. It never stays in one form?' And as a response, Allah revealed this verse". (It is not righteousness that ye go to houses by the backs thereof…) [2:189]. Muhammad ibn Ibrahim al-Muzakki informed us> Abu 'Amr ibn Matar> Abu Khalifa> Abu'l-Walid and al-Hawdi who said: Shu'bah informed us> Abu Ishaq> al-Bara' ibn 'Azib who said: "Upon returning from the pilgrimage, the Helpers used to avoid entering their houses through their front doors and instead use the back doors. One of the men entered the house through his front door and, because of this, he was insulted. This verse was revealed because of this incident". This report was narrated by Bukhari from the report of Abu'l-Walid, and also by Muslim from the report of Bundar> Ghundar> Shu'bah. Abu Bakr al-Tamimi

informed us> Abu'l-Shaykh> Abu Yahya al-Razi> Sahl ibn 'Ubayd> 'Ubayda> al-A'mash> Abu Sufyan> Jabir who said: "The tribe of Quraysh used to be called al-Humus. Their members used to enter through doors while in ritual consecration. Once, the Messenger of Allah, Allah bless him and give him peace, was in a walled field [while in a state of consecration]. When he left this field, he used the door. Qutbah ibn 'Amir al-Ansari who was with him went out right behind him. People said: 'O Messenger of Allah! Qutbah ibn 'Amir al-Ansari is an impious person. He went out after you, using the door'. The Prophet then asked him: 'Why did you do it?' Qutbah said: 'I saw you doing it and I followed your example'. The Prophet said: 'But I am Ahmasi [i.e. from al-Humus]'. Qutbah replied: 'But your religion is my religion'. And because of this Allah revealed (It is not righteousness that ye go to houses by the backs thereof…)". The commentators of the Qur'an said: "In the pre-Islamic period and beginning of the Islamic period, a man did not enter a walled field, room or house from its door once he was in ritual consecration. If the man happened to be a city dweller, he would dig a hole at the back of his house and use it to come in and go out; or alternately use a ladder to get to his house from the top. If the man was a nomad, he would use the back of his tent. He would never enter from the door until the end of his ritual consecration. People considered this as part of the religion, and this applied to all unless one was of al-Humus who include: Quraysh, Kinanah, Khuza'ah, Thaqif, Khath'am, Banu 'Amir ibn Sa'sa'ah and Banu'l-Nadr ibn Mu'awiyah. These were called al-Humus because of their intense adherence to their religion. It so happened that one day the Messenger of Allah, Allah bless him and give him peace, entered a house which belonged to one of the Helpers. One man of the Helpers, who happened to be in ritual consecration, followed him through the door. People censored him for doing so, and the Messenger of Allah, Allah bless him and give him peace, asked him: 'Why did you go through the door while in ritual consecration?' The man said: 'I saw you entering through the door and I followed you'. The Messenger of Allah, Allah bless him and give him peace, said: 'But I am Ahmasi [i.e. of al-Humus]!' The man said: 'If you are Ahmasi, then so am I: our religion is one; I have accepted your guidance, way and religion'. As a result, Allah, exalted is He, revealed this verse".

[2:190]

(Fight in the way of Allah against those who fight against you…) [2:190]. Said al-Kalbi> Abu Salih> Ibn 'Abbas: "These verses were revealed concerning the treaty of Hudaybiyyah. This is because when the Messenger of Allah, Allah bless him and give him peace, and his Companions were barred from entering the Sacred House, he immolated his sacrificial offering in Hudaybiyyah. He then signed a treaty with the idolaters which stipulated that he would go back to Medina and return the following year. Mecca will be vacated for him for three days during which he can circumambulate the Sacred House and do there whatever he wished. The Messenger of Allah, Allah bless him and give him peace, agreed to sign this treaty. In the following year, the Messenger of Allah, Allah bless him and give him peace, and his Companions got ready to perform the lesser pilgrimage which they had missed but, at the same time, were afraid that Quraysh would not honour their treaty, bar them from the Sacred House and fight them. The prophetic Companions were apprehensive of fighting them during the Sacred months and in the Sacred Precinct. And so Allah, exalted is He, revealed (Fight in the way of Allah against those who fight against you), i.e. the Quraysh".

[2:194]

(The forbidden month for the forbidden month…) [2:194]. Said Qatadah: "The Prophet of Allah, Allah bless him and give him peace, proceeded along with his Companions in the month of Dhu'l-Qa'dah [intending to perform the pilgrimage] when they were stopped by the idolaters at Hudaybiyyah. The following year, they entered Mecca in the month of Dhu'l-Qa'dah, performed the lesser pilgrimage ('umrah) and remained there for three nights. The idolaters were proud that they turned them back on the day of Hudaybiyyah, and so Allah avenged them. He revealed (The forbidden month for the forbidden month…)".

[2:195]

(Spend your wealth for the cause of Allah, and be not cast by your own hands to ruin…) [2:195]. Said ibn Muhammad al-Zahid informed us> Abu 'Ali ibn Abi Bakr al-Faqih> Ahmad ibn al-Husayn ibn al-Junayd> 'Abd Allah ibn Ayyub> Hushaym> Dawud> al-Sha'bi who said: "This verse was revealed about the Helpers who stopped spending for the cause of Allah, exalted is He". And via the same chain of transmitters> Hushaym>

Isma'il ibn Abi Khalid> 'Ikrimah who said: "This was revealed about spending for the sake of Allah". Abu Bakr al-Mahrajani informed us> Abu 'Abd Allah ibn Battah> Abu'l-Qasim al-Baghawi> Hudbah ibn Khalid> Hammad ibn Salamah> Dawud> al-Sha'bi> al-Dahhak> Ibn Abi Jubayrah who said: "The Helpers used to give to charity and feed others as much as Allah willed, but they stopped this when they were hit by a drought. And so Allah, glorious and majestic is He, revealed this verse". Abu Mansur al-Baghdadi informed us> Abu'l-Hasan al-Sarraj> Muhammad ibn 'Abd Allah al-Hadrami> Hudbah> Hammad ibn Salamah> Simak ibn Harb> al-Nu'man ibn Bashir who said concerning the saying of Allah, glorious and majestic is He, (and be not cast by your own hands to ruin): "Allah revealed this verse because one used to commit a sin and then say: 'I will not be forgiven' ". Abu'l-Qasim ibn 'Abdan informed us> Muhammad ibn Hamdawayh> Muhammad ibn Salih ibn Hani'> Ahmad ibn Muhammad ibn Anas al-Qurashi> 'Abd Allah ibn Yazid al-Muqri'> Hayawah ibn Sharih> Yazid ibn Abi Habib> Aslam Abu 'Imran who said: "We were in Constantinople at the time when 'Uqbah ibn 'Amir al-Juhani, the Companion of the Prophet, Allah bless him and give him peace, was the governor of Egypt and Fudalah ibn 'Ubayd, the Companion of the Prophet, Allah bless him and give him peace, was the governor of Syria. A huge Byzantine army emerged from this city and we aligned for them a huge Muslim army. A man from the Muslim army charged on the Byzantine army, infiltrating their ranks, and then emerged from amongst them and came toward us. People shouted saying: 'Glory be to Allah, he has intentionally thrown himself in ruin'. But Abu Ayyub al-Ansari, the Companion of Allah's Messenger, Allah bless him and give him peace, stood up and said: 'O people! Your interpretation of this verse is not sound. This verse was revealed about us, the Helpers. When Allah, exalted is He, made His religion strong and its supporters plenteous, we said to each other, in secret from the Messenger of Allah, Allah bless him and give him peace: 'All our properties have been lost. Why do we try to restore what we have lost of them? Allah, exalted is He, then revealed in His book as an answer to what we were about to do, saying: (Spend your wealth for the cause of Allah, and be not cast by your own hands to ruin...) addressing our decision to stay behind to look after our properties and commanding us to take part in military conquest'. Abu Ayyub al-Ansari continued to take part in military conquests for the cause of Allah until Allah, glorious and majestic is He, took his soul away".

[2:196]

(And whoever among you is sick or hath an ailment of the head…) [2:196]. Ustadh Abu Tahir al-Ziyadi informed us> Abu Tahir Muhammad ibn al-Hasan al-Muhammadabadhi> al-'Abbas al-Duri> 'Ubayd Allah ibn Musa> Isra'il> 'Abd al-Rahman al-Asfahani> 'Abd Allah ibn Ma'qil> Ka'b ibn 'Ujrah who said: "The verse (And whoever among you is sick or hath an ailment of the head…) was revealed about me. I had informed the Prophet, Allah bless him and give him peace, that I had lice in my head [while I was in a state of ritual consecration]. He said to me: "Shave your head and, as expiation, fast three days, offer a sacrifice, or feed six poor people, giving a measure of food (sa') for each one of them". Muhammad ibn Ibrahim al-Muzakki informed us> Abu 'Amr ibn Matar, by dictation>Abu Khalifa> Musaddid> Bishr> Ibn 'Awn> Mujahid> 'Abd al-Rahman ibn Abi Layla who said: "Ka'b ibn 'Ujrah said: 'This verse was revealed about me. I went to see the Messenger of Allah, Allah bless him and give him peace, and he asked me to get closer to him. I moved forward to get closer to him twice or three times. Then he asked me: 'Are you harmed by the vermin you carry?' (Ibn 'Awn said: 'And I think he said that he did') And he asked me to fast, give something to charity or slaughter whatever was available". This report was narrated by Muslim> Abu Musa> Ibn Abi 'Adiyy, as well as by Bukhari> Ahmad ibn Yunus> Ibn Shihab. Both Ibn Abi 'Adiyy and Ibn Shihab related it from Ibn 'Awn. Abu Nasr Ahmad ibn 'Abd Allah al-Makhladi> Abu'l-Hasan al-Sarraj> Muhammad ibn Yahya ibn Sulayman al-Maruzi> 'Asim ibn 'Ali> Shu'bah> 'Abd al-Rahman ibn al-Asfahani who said: "I heard 'Abd Allah ibn Ma'qil saying: 'I sat with Ka'b ibn 'Ujrah in this mosque—the mosque of Kufah—where I asked him about the verse (… must pay a ransom of fasting or almsgiving or offering…). He said: 'Fast three days, or feed six poor people, giving each one of them half a measure of food. This was specifically revealed about me but it applies to all of you' ". This was narrated by Bukhari from the reports of Adam ibn Abi Iyas and Abu'l-Walid, and also by Muslim from the report of Bundar from Ghundar. Adam ibn Abi Iyas and Abu'l-Walid and Ghundar related this narration from Shu'bah. Abu Ibrahim Isma'il ibn Ibrahim al-Sufi informed us> Muhammad ibn 'Ali al-Ghifari> Ishaq ibn Muhammad al-Ras'ini> his grandfather> al-Mughirah al-Saqlabi> 'Umar ibn Bishr al-Makki> Ibn 'Abbas who said: "When we camped at Hudaybiyyah, Ka'b ibn 'Ujrah came up to Allah's Messenger with lice all over his forehead. He said: 'O Messenger of Allah! These lice are devouring me'. The Messenger of Allah said to him: 'Shave your head off and offer expiation for it'. And so Ka'b shaved his head off and offered a cow for sacrifice. Allah, glorious and majestic is He, then revealed regarding this

incident (And whoever among you is sick or hath an ailment of the head…)". Said Ibn 'Abbas: "The Messenger of Allah, Allah bless him and give him peace, said: 'Three days for the fast, an ewe for sacrifice, and almsgiving is to be distributed on six poor people, two dry measures for each one of them' ". Muhammad ibn Muhammad al-Mansuri informed us> 'Ali ibn 'Umar al-Hafiz> 'Abd Allah ibn al-Muhtadi> Tahir ibn 'Isa ibn Ishaq al-Tamimi> Zuhayr ibn 'Abbad> Mus'ab ibn Mahan> Sufyan al-Thawri> Ibn Abi Najih> Mujahid> 'Abd al-Rahman ibn Abi Layla> Ka'b ibn 'Ujrah who said: "The Messenger of Allah, Allah bless him and give him peace, passed by him at Hudaybiyyah while he was trying to lit a fire under his pot and said: 'Are the lice hurting you?' He said: 'Yes!' The Messenger of Allah said: 'Shave your hair'. Then this verse was revealed (And whoever among you is sick or hath an ailment of the head must pay a ransom of fasting or almsgiving or offering). The Messenger of Allah said: "Three days for the fast, the almsgiving is to be distributed on six poor people, two dry measures for each one of them, and an ewe for sacrifice' ". 'Abd Allah ibn 'Abbas al-Harawi informed me in writing that al-'Abbas ibn al-Fadl ibn Zakariyya related to them> Ahmad ibn Najdah> Sa'id ibn Mansur> Abu 'Awana> 'Abd al-Rahman al-Asfahani> 'Abd Allah ibn Ma'qil who said: "We were sitting in the mosque when Ka'b ibn 'Ujrah came and sat with us. He said: 'It was about me that this verse was revealed (And whoever among you is sick or hath an ailment of the head…)'. I said: 'What happened to you?' He said: 'We traveled with the Messenger of Allah, Allah bless him and give him peace, in a state of ritual consecration. Lice got to my head, beard, moustache and even to my eyebrows. I mentioned this to the Prophet, Allah bless him and give him peace, and he said: 'I did not know that you were suffering this much. Call for the barber'. The barber came and shaved my head off. The Prophet then said to me: 'Can you afford to offer a sacrifice?' I said: no! (an ewe was to be offered as sacrifice)'. He said: 'In that case, fast for three days or feed the equivalent of three measures to six poor people'. And so this verse was revealed specifically about me but apply to all people in general' ".

[2:197]

(…So make provision for yourselves; for the best provision is to ward off evil…) [2:197]. 'Amr ibn Abu 'Amr al-Muzakki informed us> Muhammad ibn al-Makki> Muhammad ibn Yusuf> Muhammad ibn Isma'il> Yahya ibn Bashir> Shababah> Warqa'> 'Amr ibn Dinar> 'Ikrima> Ibn 'Abbas who said: "The People of Yemen were in the habit of going to the pilgrimage without taking any provision with them. They used to say: 'We are the ones who trust in Allah'. But once in Mecca, they used to beg from people. And so Allah, glorious and majestic is He, revealed this verse (So make provision for yourselves; for the best provision is to ward off evil)". 'Ata' ibn Rabah said: "People used to travel and carry their own burden on others. And so Allah, exalted is He, revealed (So make provision for yourselves; for the best provision is to ward off evil)".

[2:198]

(It is no sin for you that ye seek the bounty of your Lord (by trading)…) [2:198]. Mansur ibn 'Abd al-Wahhab al-Bazzar informed us> Abu 'Amr Muhammad ibn Ahmad al-Hiri> Shu'ayb ibn 'Ali al-Zarra'> 'Isa ibn Musawir> Marwan ibn Mu'awiyah al-Fazari> al-'Ala' ibn al-Musayyab> Abu Umamah al-Taymi who said: "I said to Ibn 'Umar: 'We hire our beasts to the pilgrims and walk with them, and there are some people who claim that our pilgrimage is invalid'. He said: 'Do you not chant: here we are, O Allah, here we are? Do you not go around the Ka'bah? Do you not go in between the Safa and Marwah? Do you not do this? And do you not do that?' I said: 'Indeed, we do!' Ibn 'Umar said: 'A man did ask the Prophet, Allah bless him and give him peace, about the same thing you asked, and he could not answer him until the verse (It is no sin for you that ye seek the bounty of your Lord (by trading)…) was revealed. When this verse was revealed, he called the man and recited it to him. He said: you are the real pilgrims' ". Abu Bakr al-Tamimi informed us> 'Abd Allah ibn Muhammad ibn Khushnam> Abu Yahya al-Razi> Sahl ibn 'Uthman> Yahya ibn Abi Za'idah> Ibn Jurayj> 'Amr ibn Dinar> Ibn 'Abbas who said: "Dhu'l-Majaz and 'Ukaz used to be places of trade in the pre-Islamic era. It is as if people disliked this to be so upon the advent of Islam, that is until the verse (It is no sin for you that ye seek the bounty of your Lord (by trading)…) was revealed regarding the season of Pilgrimage". Mujahid also related that Ibn 'Abbas said: "People used to avoid trade and buying and selling during the Pilgrimage. They used to say: 'These are days for the remembrance of Allah, glorious and exalted is He'. And so Allah revealed (It is no sin for you that ye seek the bounty of your Lord (by trading)…), meaning: do engage in trade".

[2:199]

(Then hasten onward from the place whence the multitude hasteneth onward) [2:199]. Al-Tamimi informed through the chain of transmission mentioned above from Yahya ibn Hisham ibn 'Urwa> his father> 'A'ishah that she said: "The Arabs used to hasten onward from 'Arafat while the Quraysh and those who followed their religion used to hasten onward from Jam' in the Sacred Precinct. Allah, exalted is He, then revealed (Then hasten onward from the place whence the multitude hasteneth onward)". Muhammad ibn Ahmad ibn Ja'far al-Muzakki informed us> Muhammad ibn 'Abd Allah ibn Zakariyya> Muhammad ibn 'Abd al-Rahman al-Sarkhasi> Abu Bakr ibn Khaythamah> Hamid ibn Yahya> Sufyan ibn 'Uyaynah> 'Amr ibn Dinar> Muhammad ibn Jubayr ibn Mut'im> his father that he said: "I lost one of my camels on the day of 'Arafah and I went to look for it when I saw the Messenger of Allah, Allah bless him and give him peace, standing with people at 'Arafah. I said: "He is from the Hums, what is he doing here?" Abu Sufyan said: "the Ahmas [sing of Hums] is someone who is very strict about and observant of his religion". This is because the Quraysh used to be called the Hums but the devil led them astray by whispering to them: 'If you exalt other than your Sacred Precinct, other people will belittle your Sacred Precinct'. And so they did not hasten onward from the Sacred Precinct but rather stand at al-Muzdalifah. Upon the advent of Islam, Allah, glorious and majestic is He, revealed: (Then hasten onward from the place whence the multitude hasteneth onward), i.e. from 'Arafah. This was narrated by Muslim> 'Amr al-Naqid> Ibn 'Uyaynah.

[2:200]

(And when ye have completed your devotions, then remember Allah as ye remember your fathers…) [2:200]. Said Mujahid: "During the season of pilgrimage, in the pre-Islamic era, people remembered their fathers, events and lineages and, then, boasted about them to each other. Allah, exalted is He, then revealed (And when ye have completed your devotions, then remember Allah as ye remember your fathers…)". Al-Hasan said: "Upon relating something or speaking, the Bedouins used to say: 'By your father, they verily did this and that', and so Allah, exalted is He, revealed this verse".

[2:204]

(And of mankind there is he whoso conversation on the life of this world pleaseth thee (Muhammad)) [2:204]. Said al-Suddi: "This was revealed about al-Akhnas ibn Shurayq al-Thaqafi, an ally of Banu Zuhrah. He came to the Prophet, Allah bless him and give him peace, in Medina, and pretended to be a Muslim. The Prophet, Allah bless him and give him peace, admired him for this. He said: 'I have come to embrace Islam, and Allah knows I am truthful', this is what Allah states when He says (and he calleth Allah to witness as to that which is in his heart). Upon leaving the Messenger of Allah, he passed by a cultivated field and some asses which belonged to some Muslims. He burned the field and hamstrung the asses. Allah, exalted is He, revealed about him (And when he turneth away (from thee) his effort in the land is to make mischief therein and to destroy the crops and the cattle) [2:205]".

[2:207]

(And of mankind is he who would sell himself, seeking the pleasure of Allah…) [2:207]. Said Sa'id ibn al-Musayyab: "When Suhayb set off to emigrate to the Messenger of Allah, Allah bless him and give him peace, a group of idolaters from the Quraysh followed him. [When they caught up with him,] he came off his mount, emptied his quiver and held his bow. Then he said: 'O Qurashites! You know well that I am one of your best archers. I swear by Allah that I will throw at you all the arrows in my quiver before you even get to me. I will then use my sword as long as I am able to hold it, and then you can do with me as you please'. They said: 'Tell us about the whereabouts of your house and properties in Mecca and we will let you go'. They gave him their word that they will let him go if he were to tell them about the whereabouts of his house and properties, and so he informed them. When he got to the Messenger of Allah, Allah bless him and give him peace, the Prophet said to him: 'What a prosperous transaction! What a prosperous transaction! O Abu Yahya!' and Allah revealed the verse (of mankind is he who would sell himself, seeking the pleasure of Allah)". Other Qur'anic exegetes said: "The idolaters captured Suhayb and tortured him. But Suhayb said to them: 'Look! I am an old man who will bring you no harm whether I was with you or with others. Why do you not take my money and leave me alone with my religion?' They agreed. They also agreed to let Suhayb have a mount and some expenditure. He was received in Medina by Abu Bakr and 'Umar who were

accompanied by some men. Abu Bakr said to him: 'Abu Yahya! You made a prosperous transaction!' Suhayb said: 'May you never loose in any transaction! What are you talking about?' Abu Bakr said: 'Allah has revealed about you this verse, and he read the verse to him' ". Said al-Hasan: "Do you know about whom this verse was revealed? It was revealed about the Muslim who meets a disbeliever and say to him: 'Say: there is no god but Allah and your blood and property shall be spared'. The disbeliever refuses to say it. The Muslim then says: 'By Allah! I will sell myself for the sake of Allah'. He goes forward and fights until death". It was also said that this verse was revealed about the person enjoins good and forbids evil. Said Abu'l-Khalil: "'Umar ibn al-Khattab heard a man reciting this verse and he commented: 'We are unto Allah! This is about a man who gets killed because of enjoining good and forbidding evil' ".

[2:208]

(O ye who believe! Come, all of you, into submission (unto Him)…) [2:208]. Abu Nu'aym al-Asfahani informed me, in one of the narration that he authorized me to narrate from him> Sulayman ibn Ahmad> Bakr ibn Sahl> 'Abd al-Ghaniyy ibn Sa'id> Musa ibn 'Abd al-Rahman al-San'ani> Ibn Jurayj> 'Ata'> ibn 'Abbas that he said: "This verse was revealed about 'Abd Allah ibn Salam and his followers. This is because when they believed in the Prophet, Allah bless him and give him peace, they observed the laws that he brought forth while still observing the laws of Moses. They observed the Sabbath and shunned the meat and milk of camels after they embraced Islam. Some Muslims reproached them for this but they defended themselves by saying that they could observe both. They said to the Prophet, Allah bless him and give him peace: 'The Torah is the Book of Allah, so let us observe its teachings'. Allah, exalted is He, then revealed this verse".

[2:214]

(Or think ye that ye will enter paradise…) [2:214]. Qatadah and al-Suddi said: "This verse was revealed about the Battle of the Ditch when Muslims were stricken with exhaustion, hardship, heat, fear, cold, tightness of living and all kinds of harm. And it was as Allah, exalted is He, described: (… and hearts reached to the throats…) [33:10]". Said 'Ata': "When the Messenger of Allah, Allah bless him and give him peace, and his Companions migrated to Medina, the Muslims lived under extreme duress because they migrated without their wealth and had left their houses and fortunes in the hands of the idolaters, preferring instead the good pleasure of Allah and His Messenger. Additionally, the Jews manifested their enmity to the Messenger of Allah, Allah bless him and give him peace, and a number of wealthy people were hypocrites in secret. In order to set their minds at rest, Allah, exalted is He, revealed (Or think ye that ye will enter paradise…)".

[2:215]

(They ask thee, (O Muhammad), what they shall spend…) [2:215]. According to the report of Abu Salih, Ibn 'Abbas said: "This verse was revealed about 'Amr ibn al-Jamuh al-Ansari who was very old and wealthy. He asked the Prophet, Allah bless him and give him peace, saying: 'O Messenger of Allah! What should we spend in charity? And on whom should we spend it?' And so this verse was revealed". And he said, according to the report of 'Ata': "This verse was revealed concerning a man who went to the Prophet, Allah bless him and give him peace, and said: 'I have one gold piece [on whom should I spend it?]' The Prophet, Allah bless him and give him peace, said: 'spend it on yourself'. The man said: 'I have two gold pieces'. The Prophet, Allah bless him and give him peace, said: 'spend them on your family'. The man said: 'I have three gold pieces'. The Prophet said: 'spend them on your servant'. The man said: 'I have four gold pieces'. The Prophet said: 'spend them on your parents'. The man said: 'I have five gold pieces'. The Prophet said: 'Spend them on your relatives'. The man said: 'I have six gold pieces'. The Prophet said: 'Spend it in the way of Allah, and this is the best way of spending your money' ".

[2:217]

(They question thee (O Muhammad) with regard to warfare in the sacred month…) [2:217]. Abu 'Abd Allah Muhammad ibn 'Abd Allah al-Shirazi informed us> Abu'l-Fadl Muhammad ibn 'Abd Allah ibn Khimayruwayh al-Harawi> Abu'l-Hasan 'Ali ibn Muhammad al-Khuza'i> Abu'l-Yaman> al-Hakam ibn Nafi'> Shu'ayb ibn Abi

Hamzah> al-Zuhri who said: "'Urwah ibn al-Zubayr informed us that the Messenger of Allah, Allah bless him and give him peace, sent a military expedition and appointed 'Abd Allah ibn Jahsh al-Asdi as its leader. This expedition proceeded until they reached Nakhlah where they found 'Amr ibn al-Hadrami leading a trade caravan for the Quraysh. That day was the last day of the sacred month. The Muslims were divided in their opinion. Some of them said: 'We know for certain that today belongs to the sacred month, we are of the view that you should not violate it because of greed'. The opinion of those who desired the stuff of this world gained the upper hand; they attacked Ibn al-Hadrami, killed him and seized his camels. Ibn al-Hadrami was the first person to be killed in a fight between the Muslims and the disbelievers. The disbelievers of the Quraysh heard about the incident and sent a delegation to the Prophet, Allah bless him and give him peace. They said to him: 'Do you allow fighting in the sacred month?' As a response, Allah, exalted is He, revealed this verse (They question thee (O Muhammad) with regard to warfare in the sacred month…)". Abu Bakr Ahmad ibn Muhammad al-Harithi informed us> 'Abd Allah ibn Muhammad ibn Ja'far> 'Abd al-Rahman ibn Muhammad al-Razi> Sahl ibn 'Uthman> Yahya ibn Abi Za'idah> Muhammad ibn Ishaq> al-Zuhri that he said: "The Messenger of Allah, Allah bless him and give him peace, sent 'Abd Allah ibn Jahsh with a group of Emigrants [in a military expedition]. One of the men who accompanied him, 'Abd Allah ibn Waqid al-Laythi, killed one of the disbelievers, 'Amr ibn al-Hadrami, in the last day of Rajab; they also captured two prisoners and seized the camels of the disbelievers. When the Prophet, Allah bless him and give him peace, found out, he told them: 'I did not command you to fight in the sacred month'. But the Quraysh said: 'Muhammad has violated the sacred month'. It was then that was revealed (They question thee (O Muhammad) with regard to warfare in the sacred month) up to His saying (for persecution is worse than killing…), i.e. they were still persecuting you in Allah's Sacred Precinct after you had believed, and this is greater in the sight of Allah than fighting the disbelievers during the sacred month while they still disbelieved in Allah". Said al-Zuhri: "When this verse was revealed, the Messenger of Allah, Allah bless him and give him peace, kept the camels and agreed to free the two prisoners in exchange of a ransom. Once Allah, exalted is He, had removed the worry that had overcome those who had taken place in the aforementioned military expedition, they longed for Allah's reward. They said: 'O Prophet of Allah! Is it possible that we take part in a military expedition and we do not get the reward that those who fight for the sake of Allah get?' Thereupon, Allah, exalted is He, revealed (Lo! those who believe, and those who emigrate (to escape the persecution) and strive in the way of Allah…) [2:218]". Some Qur'anic exegetes said: "The Messenger of Allah, Allah bless him and give him peace, sent 'Abd Allah ibn Jahsh - the son of the Prophet's paternal aunt - in the month of Jumada II, two months before the Battle of Badr, and a mere 17 months after his arrival to Medina, [in a military expedition] along with eight men from the Emigrants, namely, Sa'd ibn Abi Waqqas al-Zuhri, 'Ukkashah ibn Mahsan al-Asdi, 'Utbah ibn Ghazwan al-Salmi, Abu Hudhayfah ibn 'Utbah ibn Rabi'ah, Suhayl ibn Bayda', 'Amir ibn Rabi'ah, Waqid ibn 'Abd Allah and Khalid ibn Bukayr. He wrote for their leader, 'Abd Allah ibn Jahsh, some instructions and said to him: 'Go, by the name of Allah! But do not read the instructions until you have traversed a distance of two days travel. Once you have traveled for two days, open the letter and read it to your fellow companions, after which you can proceed to what I have commanded you to do. Do not coerce any of your fellow companions to follow you'. 'Abd Allah traveled for two days, after which he dismounted and opened the letter. It read: 'In the Name of Allah, the Beneficent, the Merciful. To proceed: Keep going with the grace of Allah, along with whoever follows you from among your fellow companions, until your reach the valley of Nakhlah. There, look out for the caravan of Quraysh, that haply you may bring us some news about it'. When 'Abd Allah read the letter, he said: 'I hear and obey'. After informing his fellow companions about the content of the letter, he told them that the Prophet instructed him not to coerce any one of them to follow him. But when they reached Ma'din, above al-Furu', Sa'd ibn Abi Waqqas and 'Utbah ibn Ghazwan lost a camel which they were trailing. They asked permission to stay behind to try to find their camel, and permission was granted to them. 'Abd Allah proceeded with the rest of his fellow companions until they reached the valley of Nakhlah, between Mecca and Medina. As they were waiting there, the camels of Quraysh, which were carrying raisins, tanned skins and some of the merchandise of Ta'if, came their way. The Qurashites who accompanied the caravan included 'Amr ibn al-Hadrami, al-Hakam ibn Kaysan, 'Uthman ibn 'Abd Allah ibn al-Mughirah, Nawfal ibn 'Abd Allah, the latter two being from the Banu Makhzum. When these men saw the Companions of the Messenger of Allah, Allah bless him and give him peace, they became scared. 'Abd Allah ibn Jahsh said: 'They are scared of you. Let one of you shave his head and then go to them. Once they see his shaved head, they will feel safe, thinking that we are pilgrims'. They shaved the head of 'Ukashah who then went to them. When they saw him, they said: 'These are pilgrims, no harm shall come to you', and felt therefore safe. This was on the last day of Jumada II. But they were not absolutely certain whether it was the last day of Jumada II

or the first day of Rajab. They deliberated with each other. Some of them said: 'If you let them go tonight, the sacred month will begin and then you will be safe from them'. They all agreed to attack those people. Waqid ibn 'Abd Allah al-Tamimi threw an arrow at 'Amr ibn al-Hadrami and killed him. He was the first idolater to be killed by a Muslim. Al-Hakam and 'Uthman were taken prisoners. These were the first prisoners in Islam. Nawfal, on the other hand, escaped and could not be captured by the Muslims. The believers then led the camels and the two prisoners and went back to the Messenger of Allah, Allah bless him and give him peace, in Medina. The Quraysh cried: 'Muhammad has violated the sacred month, a month in which the one who is fearful is safe and the period when people spread for their livelihoods. He has shed blood and taken other people's properties as booty in this sacred month'. The people of Mecca heaved abuse at the Muslims who were still among them. They said: 'O apostates! You have violated the sacred month by your engagement in fighting'. The Jews took this incident as a good omen. When the Messenger of Allah, Allah bless him and give him peace, heard of this, he said to 'Abd Allah ibn Jahsh and his fellow companions: 'I did not command you to fight in the sacred month', and he suspended his judgement concerning the captured caravan and the two prisoners. Those who took part in this military expedition were mortified; they thought they were doomed and felt utterly helpless. They said: 'O Messenger of Allah! We killed Ibn al-Hadrami and in the evening we saw the moon of Rajab. We do not know therefore whether we had killed him in the month of Jumada II or in Rajab'. People debated this matter a great deal, and then Allah, exalted is He, revealed (They question thee (O Muhammad) with regard to warfare in the sacred month). At that point, the Messenger of Allah, Allah bless him and give him peace, kept a fifth of the caravan - this was the first fifth ever taken in Islam - and divided the rest on those who took part in the military expedition, and this became the first booty ever captured in Islam. The people of Mecca then sent for ransom for their prisoners. But the Prophet, Allah bless him and give him peace, said: 'No, we shall wait until Sa'd and 'Utbah come back. If they fail to come back, we will kill the prisoners in retaliation'. When 'Utbah and Sa'd came back, the two prisoners were ransomed". As for al-Hakam ibn Kaysan, he later embraced Islam and stayed with the Messenger of Allah, Allah bless him and give him peace, in Medina. He was martyred in the Battle of Bi'r Ma'unah. 'Uthman ibn 'Abd Allah went back to Mecca and died there as a disbeliever. Nawfal had forced his horse, at the Battle of the Ditch, to jump over the ditch. He fell with his horse in the ditch, causing his death and the death of his horse. Allah, exalted is He, killed him there and when the idolaters requested to retrieve his corpse in exchange for money, the Messenger of Allah, Allah bless him and give peace, said: "Take him! His corpse is vile and his blood money is vile too". This is then the occasion of revelation of the saying of Allah, exalted is He: (They question thee (O Muhammad) with regard to warfare in the sacred month…) as well as that of the subsequent verse.

[2:219]

(They question thee about strong drink and games of chance…) [2:219]. This was revealed about 'Umar ibn al-Khattab, Mu'adh ibn Jabal and a group of Helpers who went to the Messenger of Allah, Allah bless him and give peace, and said: "Please give us your verdict about intoxicants and games of chance, for intoxicants suspend people's reasoning faculties while games of chance waste their money". As a response, Allah, exalted is He, revealed this verse.

[2:220]

(And they question thee concerning orphans…) [2:220]. Abu Mansur 'Abd al-Qahir ibn Tahir informed us> Abu'l-Hasan Muhammad ibn al-Hasan al-Sarraj> al-Hasan ibn al-Muthanna ibn Mu'adh> Abu Hudhayfah Musa ibn Mas'ud> Sufyan al-Thawri> Salim al-Aftas> Sa'id ibn Jubayr who said: "When the verse (Lo! Those who devour the wealth of orphans wrongfully, they do but swallow fire into their bellies…) [4:10] people rushed to separate their own wealth from the wealth of orphans they were in charge of. Then Allah revealed (And if ye mingle your affairs with theirs, then (they are) your brothers) upon which they mixed their own wealth with the wealth of orphans". Sa'id ibn Muhammad ibn Ahmad al-Zahid informed us> Abu 'Ali al-Faqih> 'Abd Allah ibn Muhammad al-Baghawi> 'Uthman ibn Abi Shaybah> Jarir> 'Ata' ibn al-Sa'ib> Sa'id ibn Jubayr> Ibn 'Abbas who said: "When Allah, exalted is He, revealed the verse (And approach not the wealth of the orphan save with that which is better…), whoever had an orphan's wealth with him proceeded to isolate his food and drink from the orphan's food and drink, and whatever remained of the orphan's food was kept aside until the orphan would use it or it gets bad; and this was a source of anguish for people. They went and mentioned this to the Messenger of Allah, Allah bless him and give him peace, and as a

response, Allah, glorified and exalted, revealed (And they question thee concerning orphans. Say: To improve their lot is best), by mixing their food and drink with their food and drink".

[2:221]

(Wed not idolatresses till they believe…) [2:221]. Abu 'Uthman ibn 'Amr al-Hafiz informed us> his grandfather> Abu 'Amr Ahmad ibn Muhammad al-Jurashi> Isma'il ibn Qutaybah> Abu Khalid> Bukayr ibn Ma'ruf> Muqatil ibn Hayyan who said: "This verse was revealed about Abu Marthad al-Ghanawi who sought the permission of the Prophet, Allah, bless him and give him peace, to marry 'Anaq, who was a poor, fairly beautiful woman from Quraysh. But this woman was an idolatress whereas Marthad was Muslim. Marthad said to the prophet, Allah bless him and give him peace: 'O prophet of Allah! I like her!' Allah then revealed this verse (Wed not idolatresses till they believe…)". Abu 'Uthman informed us> his grandfather> Abu 'Amr> Muhammad ibn Yahya> 'Amr ibn Hammad> Asbat> al-Suddi> Abu Malik> ibn 'Abbas who said regarding this verse: "This verse was revealed about 'Abd Allah ibn Rawahah who owned a black slave. It happened that 'Abd Allah punched this slave because he got angry with her. But then he became worried as a result of what he had done which made him rush to the Messenger of Allah, Allah bless him and give him peace, to inform him of what had happened. The Messenger of Allah, Allah bless him and give him peace, asked him: 'And what is it that is really making you worried?' 'Abd Allah said: 'O Messenger of Allah! She fast and prays and performs the ritual ablution in the proper way and she bears witness that there is no god but Allah and that you are His Messenger'. The Prophet, Allah bless him and give him peace, said: 'O 'Abd Allah! She is a believer!' 'Abd Allah said: 'By Him who has sent you with the truth, I will set her free and marry her'. And he did. A group of Muslims reproached him for doing so, saying: 'He married a slave!' This is because Muslims were still looking forward to marry idolatresses and marry their own daughters to idolaters, out of desire for their noble lineages. Allah, exalted is He, therefore revealed about them (for lo! a believing bondwoman is better than an idolatress though she please you…)". Ibn 'Abbas is reported to have said according to the narration of al-Kalbi from Abu Salih: "The Messenger of Allah, Allah bless him and give him peace, sent a man from Ghaniyy called Marthad ibn Abi Marthad, an ally of Banu Hashim, to Mecca to try to free some Muslims who were held prisoners there. When Marthad reached Mecca, a woman called 'Anaq heard of his arrival and went to see him. This woman used to be his mistress in the pre-Islamic period but when he embraced Islam, he abandoned her. She said to him: 'Woe unto you, O Marthad! Should we not go somewhere secluded?' He said: 'Islam has placed a barrier between you and I and seclusion with you is forbidden for me. However, if you wish, I will marry you. When I return back to the Messenger of Allah, Allah bless him and give him peace, I will seek his permission and marry you'. She said to him: 'Do you refuse the like of me?' She then cried for help, and Marthad was beaten up very badly before they let him go. When he finished his business in Mecca, he went back to the Messenger of Allah, Allah bless him and give him peace, and informed him about 'Anaq and what he went through because of her. He then asked: 'O Messenger of Allah! Is it lawful for me to marry her?' Allah revealed this verse forbidding him from marrying her (Wed not idolatresses till they believe…)".

[2:222]

(They question thee (O Muhammad) concerning menstruation….) [2:222]. Abu 'Abd al-Rahman Muhammad ibn Ahmad ibn Ja'far informed us> Muhammad ibn 'Abd Allah ibn Muhammad ibn Zakariyya> Muhammad ibn 'Abd al-Rahman al-Daghuli> Muhammad ibn Mishkan> Hayyan> Hammad> Thabit> Anas who said: "The Jews used to banish women in their menstruation out of the house and refrain from eating, drinking and having sex with them. The Messenger of Allah, Allah bless him and give him peace, was asked about this, and as a response Allah, exalted is He, revealed (They question thee (O Muhammad) concerning menstruation. Say: It is an illness, so let women alone at such times and go not in unto them till they are cleansed…)". This was narrated by Muslim from Zuhayr ibn Harb from 'Abd al-Rahman ibn Mahdi from Hammad. Abu Bakr Muhammad ibn 'Umar al-Khashshab informed us> Abu 'Amr ibn Hamdan> Abu 'Imran Musa ibn al-'Abbas al-Juwayni> Muhammad ibn 'Ubayd Allah ibn Yazid al-Qarduwani al-Harrani> his father> Sabiq ibn 'Abd Allah al-Raqqi> Khusayf> Muhammad ibn al-Munkadir> Jabir ibn 'Abd Allah> the Messenger of Allah, Allah bless him and give him peace, that he said regarding (They question thee (O Muhammad) concerning menstruation): "The Jews used to say: 'Whoever penetrates his wife from a back position, the child born to them as a result of this intercourse would be born cross-eyed'. Because of this, the women of the Helpers did not let their husbands penetrate them from a back position. A group of them went to see the

Messenger of Allah, Allah bless him and give him peace, and asked him about having sex with their wives while in their period of menstruation and also about the claim of the Jews. Allah, glorious and exalted is He, revealed therefore (They question thee (O Muhammad) concerning menstruation. Say: It is an illness, so let women alone at such times and go not in unto them till they are cleansed. And when they have purified themselves…), i.e. by performing a major ritual ablution (And when they have purified themselves, then go in unto them as Allah hath enjoined upon you) i.e. from the front (Truly Allah loveth those who turn unto Him, and loveth those who have a care for cleanness. Your women are a tilth for you (to cultivate) so go to your tilth as ye will…) because it is in the tilth that the child will grow and it is from there that it will come out". Some Qur'anic exegetes said: "When a woman was in her period of menstruation, the pre-Islamic Arabs used to refrain from eating, drinking with her and also from staying with her in the same house, exactly as was the habit of the Magians. Abu'l-Dahdah asked the Messenger of Allah, Allah bless him and give him peace, about this saying: 'O Messenger of Allah! What should we do with women when they are in their menstruation?' As a response, Allah, exalted is He revealed this verse".

[2:223]

(Your women are a tilth for you…) [2:223]. Abu Bakr Ahmad ibn al-Hasan al-Qadi informed us> Hajib ibn Ahmad> 'Abd al-Rahim ibn Munib> Sufyan ibn 'Uyaynah> Ibn al-Munkadir that he heard Jabir ibn 'Abd Allah say: "The Jews used to say that whoever penetrates the vagina of his wife from a back position, the child born as a result of this intercourse will be cross-eyed. To deny this, Allah, exalted is He, revealed (Your women are a tilth for you (to cultivate) so go to your tilth as ye will)". This was narrated by Bukhari from Abu Nu'aym and by Muslim from Abu Bakr ibn Abi Shaybah, and Abu Nu'aym and Abu Bakr related it from Sufyan. Muhammad ibn Ibrahim ibn Muhammad ibn Yahya informed us> Abu Sa'id Isma'il ibn Ahmad al-Khalali> 'Abd Allah ibn Zayd al-Bajali> Abu Kurayb> al-Muharibi> Muhammad ibn Ishaq> Aban ibn Muslim> Mujahid who said: "I read the Qur'an out of memory, from beginning to end, under Ibn 'Abbas' supervision three times, stopping at each verse to ask him about its meaning until he got to this verse (Your women are a tilth for you (to cultivate) so go to your tilth as ye will). He said: 'The men of this part of Quraysh used to have sexual intercourse with their wives while the latter lay down on their front. They enjoyed their wives from the front and back positions. When they migrated to Medina and married the women of the Helpers, they tried to do with them what they were in the habit of doing in Mecca. But the women of the Helpers objected, saying: 'This is something that we did not do before'. The talk spread until it reached the Messenger of Allah, Allah bless him and give him peace. Allah, exalted is He, then revealed (Your women are a tilth for you (to cultivate) so go to your tilth as ye will). He said: If you want you can penetrate your wives from a back position or from a front position, or if you want from a kneeling down position. He meant by this, penetrating their women's vaginas from any of these positions. He said: go to your tilth as you will' ". This was narrated by al-Hakim Abu 'Abd Allah in his Sahih from Abu Zakariyya al-'Anbari from Muhammad ibn 'Abd al-Salam from Ishaq ibn Ibrahim from al-Muharibi. Sa'id ibn Muhammad al-Hayyani informed us> Abu 'Ali ibn Abi Bakr al-Faqih> Abu'l-Qasim al-Baghawi> 'Ali ibn Ja'd> Shu'bah> Muhammad ibn al-Munkadir who heard Jabir saying: "the Jews said: 'If a man has sex with his wife when she is in a kneeling down position, any child born as a result of this intercourse will be cross-eyed'. Allah, exalted is He, then revealed this verses (Your women are a tilth for you (to cultivate) so go to your tilth as ye will)". Sa'id ibn Muhammad al-Hayyani informed us> Muhammad ibn 'Abd Allah ibn Hamdun> Ahmad ibn al-Hasan ibn al-Sharafi> Abu'l-Azhar> Wahb ibn Jarir> Abu Kurayb who is reported to have heard al-Nu'man ibn Rashid narrate from al-Zuhri from Muhammad ibn al-Munkadir from Jabir ibn 'Abd Allah who said: "The Jews said: 'When a man has sexual intercourse with his wife while she is in a kneeling down position, any child born to them as a result of this will be cross-eyed'. Allah, exalted is He, then revealed (Your women are a tilth for you (to cultivate) so go to your tilth as ye will), i.e. if you want [you can have intercourse with them] in a kneeling down position or if you want in a different position, as long as the penetration happens in the vagina". This was narrated by Muslim from Harun ibn Ma'ruf from Wahb ibn Jarir. The Shaykh Abu Hamid ibn al-Sharqi said: "This is a great hadith which equals one hundred hadiths; only al-Nu'man ibn Rashid related it from al-Zuhri". Muhammad ibn 'Abd al-Rahman al-Mutawwi'i informed us> Abu 'Amr ibn Hamdan> Abu 'Ali> Zuhayr> Yunus ibn Muhammad> Ya'qub al-Qummi> Ja'far> Sa'id ibn Jubayr> Ibn 'Abbas who said: " 'Umar ibn al-Khattab went to the Messenger of Allah, Allah bless him and give him peace, and said to him: 'I have perished!' The Prophet exclaimed: 'And what is the reason of your peril?' He said: 'I turned over the carriage of my camel'. He said: 'The Prophet did not answer him. But then this verse (Your women are a tilth for you (to cultivate) so go to your tilth as ye will) was revealed to the Messenger of Allah, Allah bless him and give

him peace'. Meaning: penetrate your wives from the front and from the back, but avoid penetrating them in the anus or during their menstruation". Abu Bakr Ahmad ibn Muhammad al-Asfahani informed us> 'Abd Allah ibn Muhammad al-Hafiz> Abu Yahya al-Razi> Sahl ibn 'Uthman> al-Muharibi> Layth> Abu Salih> Sa'id ibn al-Musayyab who was asked about the saying of Allah (… so go to your tilth as ye will) and he said: "This was revealed about coitus interruptus". And in the report of al-Kalbi, Ibn 'Abbas said: "This was revealed about the Emigrants after they settled in Medina. They mentioned having sex with their wives from the front and back positions and did not see any harm in doing so as long as the penetration was done in the women's sexual organ. The Helpers and Jews who were present condemned this and mentioned that the only lawful way of sleeping with one's wife is to do it from the front position. The Jews also mentioned that they find in the Torah that it is filth in the sight of Allah to sleep with one's wife in any other position than when the wife is lying on her back, and failing to do so is the cause why children are born cross-eyed or mentally disturbed. The Muslims mentioned this to the Messenger of Allah, Allah bless him and give him peace, saying: 'In the pre-Islamic period and after we embraced Islam we always had sex with our wives in any position we liked. The Jews have condemned us for doing so and, further, claimed this and that'. And so Allah, exalted is He, gave the lie to the Jews and revealed this verse to give dispensation (… so go to your tilth as ye will.) He says: the sexual organ of the wife is the plantation where the child grows (… so go to your tilth as ye will), meaning: from in front of her and from behind her as long as the penetration is done in her sexual organ".

[2:224]

(And make not Allah, by your oaths, a hindrance to your being righteous…) [2:224]. Said al-Kalbi: "This was revealed about 'Abd Allah ibn Rawahah to warn him against boycotting the husband of his sister, Bashir ibn al-Nu'man. 'Abd Allah ibn Rawahah had sworn that he will never visit him, speak to him or reconcile between him and his sister. He said: 'I swore by Allah that I will not do any of these and it is forbidden for me not to honour my oath'. Allah then revealed this verse".

[2:226]

(Those who forswear their wives…) [2:226]. Muhammad ibn Musa ibn al-Fadl informed us> Muhammad ibn Ya'qub> Ibrahim ibn Marzuq> Muslim ibn Ibrahim> al-Harith ibn 'Ubayd> 'Amir ibn al-Ahwal> 'Ata'> Ibn 'Abbas who said: "The people of the pre-Islamic period used to forswear their wives for one year, two years and sometimes longer. Allah limited this period to four months, and any period less than four months is not considered a period of forswearing". Said Sa'id ibn al-Musayyab: "Forswearing wives was of the harm inflicted on women during the pre-Islamic period. When a man did not want a woman and dislike that any other man to marry her, he would simply swear never to approach her. He would thus leave her neither divorced nor married. Allah therefore set a limited period of four months after which it becomes clear whether the man is the husband or not by revealing (Those who forswear their wives…)".

[2:229]

(Divorce must be pronounced twice and then (a woman) must be retained in honour or released in kindness…) [2:229]. Ahmad ibn al-Hasan al-Qadi informed us> Muhammad ibn Ya'qub> al-Rabi'> al-Shafi'i> Malik> Hisham ibn 'Urwa> his father who said: "The norm was that when a man divorced his wife, he had the right to take her back before the end of her waiting period, even if he divorced her a thousand times. One particular man divorced his wife and then waited for her until the waiting period was about to elapse and then took her back. He then divorced her immediately and said to her: 'By Allah! I will not take you back nor will I ever allow you to marry someone else'. Allah, glorious and majestic is He, then revealed (Divorce must be pronounced twice and then (a woman) must be retained in honour or released in kindness…)". Abu Bakr al-Tamimi informed us> Abu Ja'far Ahmad ibn Muhammad al-Marzuban> Muhammad ibn Ibrahim al-Hazawwari> Muhammad ibn Sulayman> Ya'la al-Makki, the client of the household of Zubayr> Hisham ibn 'Urwah> his father> 'A'ishah that a woman came to her and asked her about something relating to divorce. She said: "I mentioned this to the Messenger of Allah, Allah bless him and give him peace. And then this verse was revealed (Divorce must be pronounced twice and then (a woman) must be retained in honour or released in kindness)".

[2:232]

(And when ye have divorced women and they reach their term, place not difficulties in the way…) [2:232]. Abu Sa'id ibn Abi Bakr ibn al-Ghazi informed us> Abu Ahmad Muhammad ibn Muhammad ibn Ishaq al-Hafiz> Ahmad ibn Muhammad ibn al-Husayn> Ahmad ibn Hafs ibn 'Abd Allah> his father> Ibrahim ibn Tahman> Yunus ibn 'Ubayd> al-Hasan that he said regarding the saying of Allah, Glorious and Majestic is He (And when ye have divorced women and they reach their term, place not difficulties in the way of their marrying their husbands if it is agreed between them in kindness…): "Ma'qil ibn Yasar informed me that this verse was revealed about him. He said: 'I had given one of my sisters to a certain man who went on to divorce her. When my sister's waiting period was over, the same man came back asking for my sister's hand. I said to him: 'I had given my sister to you as a bride; I married her to you and honoured you, but you went on to divorce her. No, by Allah, you will never go back to her!' He said: 'the man was not bad, and the woman wanted to go back to him. Then Allah, glorious and majestic is He, revealed this verse. I said: I will do it now, O Messenger of Allah'. And he gave his sister in marriage to this man' ". This was narrated by Bukhari from Ahmad ibn Hafs. Al-Hakim Abu Mansur Muhammad ibn Muhammad al-Mansuri informed us> 'Ali ibn 'Umar ibn Mahdi> Muhammad ibn 'Amr ibn al-Bukhturi> Yahya ibn Ja'far> Abu 'Amir al-'Uqadi> 'Abbad ibn Rashid> al-Hasan> Ma'qil ibn Yasar who said: "I had a sister whose hand I always decline to give until a cousin of mine proposed to her. I gave her to him in marriage and they remained married as long as Allah willed. He then divorced her a revocable divorce, waited until her waiting period elapsed and came forward, along with other suitors, to ask for her hand. I said to him: 'I had refused to marry her off to other people and, instead, gave her to you in marriage. You chose to divorce her a revocable divorce and waited until the waiting period elapsed. Now that her hand is asked for, you come to me asking to marry her. I will never marry her to you'. Allah, exalted is He, then revealed (And when ye have divorced women and they reach their term, place not difficulties in the way of their marrying their husbands…). I therefore did amend for my oath and gave her to him in marriage". Isma'il ibn Abi al-Qasim al-Nasrabadhi informed us> Abu Muhammad 'Abd Allah ibn Ibrahim ibn Masi al-Bazzaz>Abu Muslim Ibrahim ibn 'Abd Allah al-Basri> Hajjaj ibn Minhal> Mubarak ibn Fudalah> al-Hasan who reported that Ma'qil ibn Yasar married his sister to a Muslim man. He remained married to her for a certain period and then divorced her one single divorce. He left her until the waiting period elapsed, and she became free to marry whoever she choose to, and came along with other suitors asking for her hand. She agreed to go back to him. He therefore went to Ma'qil ibn Yasar asking for her hand. Ma'qil was angry. He told him: "I honoured you by giving her to you in marriage but you divorced her. By Allah, she will never go back to you!" Al-Hasan said: "Allah knew the man's need for his wife and the wife's need for her husband, and He revealed regarding this in the Qur'an (And when ye have divorced women and they reach their term, place not difficulties in the way of their marrying their husbands if it is agreed between them in kindness…). When Ma'qil ibn Yasar heard this, he said: 'I hear my Lord and obey!' He then called the man and said: 'I will give you my sister for marriage and honour you', and he did". Sa'id ibn Muhammad ibn Ahmad al-Shahid informed us> his grandfather> Abu 'Amr al-Hiri> Muhammad ibn Yahya> 'Amr ibn Hammad> Asbat> al-Suddi who said, reporting from his sources of narration: "This verse was revealed about Jabir ibn 'Abd Allah al-Ansari. He had a cousin whose husband divorced her one single divorce. When her waiting period elapsed, he came back, wanting to take her back. But Jabir refused, saying: 'You have divorced our cousin and now you want to marry her a second time [this will not happen]'. The woman however wanted to go back to her husband because she accepted him, and so this verse was revealed about them".

[2:234]

(Such of you as die and leave behind them wives…) [2:234]. Abu 'Amr Muhammad ibn 'Abd al-'Aziz al-Marwazi informed me in his epistle> Abu'l-Fadl Muhammad ibn al-Husayn al-Haddadi> Muhammad ibn Yahya ibn Khalid> Ishaq ibn Ibrahim al-Hanzali who said: "I have related from Muqatil ibn Hayyan regarding this verse [the following]: a man from Ta'if went to Medina. This man had children: men and women, and he also had with him his parents and wife. This man later died in Medina and his matter was reported to the Prophet, Allah bless him and give him peace. The Prophet, Allah bless him and give him peace, gave reasonably to the man's parents and children but did not give anything to his wife. However, he ordered them to spend on her from her husband's bequest for a year".

[2:256]

(There is no compulsion in religion…) [2:256]. Muhammad ibn Ahmad ibn Ja'far al-Muzakki informed us> Zahir ibn Ahmad> al-Husayn ibn Muhammad ibn Mus'ab> Yahya ibn Hakim> Ibn Abi 'Adiyy> Shu'bah> Abu Bishr> Sa'id ibn Jubayr> Ibn 'Abbas who said: "The women of the Helpers whose boys always died in infancy used to vow to bring up their boys as Jews if they were to live. When the Banu'l-Nadir were driven out, they had among them children of the Helpers. The Helpers said: 'We will not leave our children!' Upon which Allah, exalted is He, revealed (There is no compulsion in religion. The right direction is henceforth distinct from error …)". Muhammad ibn Musa ibn al-Fadl informed us> Muhammad ibn Ya'qub> Ibrahim ibn Marzuq> Wahb ibn Jarir> Shu'bah> Abu Bishr> Sa'id ibn Jubayr> Ibn 'Abbas who said regarding the saying of Allah, exalted is He, (There is no compulsion in religion…): "The woman of the Helpers whose boys never survived used to vow that if a boy of hers survived, she would raise him as a Jew. When the Banu'l-Nadir were driven out of Medina they had among them children of the Helpers. The Helpers said: 'O Messenger of Allah! Our Children!' Allah, exalted is He, therefore revealed (There is no compulsion in religion…)". Sa'id ibn Jubayr said: "Those who wished to leave with the Jews did leave, and those who wished to embrace Islam embraced Islam". Said Mujahid: "This verse was revealed about a man of the Helpers who had a black boy called Subayh whom he used to coerce to become Muslim". Al-Suddi said: "This verse was revealed about a man from the Helpers called Abu'l-Husayn. This man had two sons. It happened that some traders from Syria came to Medina to sell oil. When the traders were about to leave Medina, the two sons of Abu'l-Husayn called them to embrace Christianity. These traders converted to Christianity and then left Medina. Abu'l-Husayn informed the Messenger of Allah, Allah bless him and give him peace, of what had happened. He asked him to summon his two sons. But then Allah, exalted is He, revealed (There is no compulsion in religion…). The Messenger of Allah, Allah bless him and give him peace, said: 'May Allah banish both of them. They are the first to disbelieve'. This was before the Messenger of Allah, Allah bless him and give him peace, was commanded to fight the people of the Book. But then Allah's saying (There is no compulsion in religion…) was abrogated and the Prophet was commanded to fight the people of the Book in Surah Repentance". Masruq said: "A man from the Helpers, from amongst the Banu Salim Banu 'Awf, had two sons who had converted to Christianity before the advent of the Prophet, Allah bless him and give him peace. [After the migration of the Prophet, Allah bless him and give him peace, to Medina,] these two sons came to Medina along a group of Christians to trade in food. Their father went to them and refused to leave them, saying: 'By Allah! I will not leave you until you become Muslim'. They refused to become Muslim and they all went to the Messenger of Allah, Allah bless him and give him peace, to settle their dispute. The father said: 'O Messenger of Allah! How can I leave a part of me enter hell fire while I just sit and look?' Allah, glorious and majestic is He, then revealed (There is no compulsion in religion…) after which he let them go". Abu Ishaq ibn Ibrahim al-Muqri' informed us> Abu Bakr ibn Muhammad ibn Ahmad ibn 'Abdus> Abu'l-Hasan 'Ali ibn Ahmad ibn Mahfuz> 'Abd Allah ibn Hashim> 'Abd al-Rahman ibn Mahdi> Sufyan> Khusayf> Mujahid who said: "There were some people who were nurse-wetted among the Jews, the Banu Qurayzah and Banu'l-Nadir. When the Prophet, Allah bless him and give him peace, commanded that the Banu'l-Nadir be driven out of Medina, those sons of the Aws who were nurse-wetted by the Jews said: 'We will leave with them and follow their religion'. Their families stopped them and wanted them to coerce them to embrace Islam. Then the verse (There is no compulsion in religion…) was revealed".

[2:260]

(And when Abraham said (unto his Lord): My Lord! Show me how Thou givest life to the dead…) [2:260]. The commentators of the Qur'an have mentioned the reason why Ibrahim asked his Lord to show him how He brings the dead back to life. Sa'id ibn Muhammad ibn Ahmad ibn Ja'far informed us> Shu'bah ibn Muhammad> Makki ibn 'Abdan> Abu'l-Azhar> Ruh> Sa'id > Qatadah who said: "It was mentioned to us that Ibrahim passed by a corpse of a beast which was surrounded by beasts of the sea and of the land, and so he said: 'O Allah! Show me how you bring the dead back to life!' " Also, al-Hasan, 'Ata' al-Khurasani, al-Dahhak and Ibn Jurayj said: "Ibrahim, Allah's intimate friend, passed by a dead donkey lying on seashore ('Ata' said this was rather Tiberias lake). He saw the carrion surrounded by beasts of the water and of the land. When the water rose up, the fish and the beasts of the sea came forward and ate of it, and whatever fell of the carrion was swept away by water; and when the sea ebbed away, wild animals went forward and ate of it, and whatever fell of the carrion became dust. When the wild animals went away, birds came forward and ate of the carrion, and whatever fell from them, the wind scattered it away in the air. Ibrahim was amazed when he saw this. He said: 'O Lord! I know very well that you will gather its parts, please show

me how you bring it to life, so that I can see it with my own eyes' ". Said Ibn Zayd: "Ibrahim passed by a dead whale, half of which was in the sea and half in the land. The part which was in the sea was eaten up by the beasts of the sea while the part which was in the land was eaten up by the beasts of the land. Satan the evil one whispered to him: 'How is Allah going to gather the different parts of this from the bellies of all these beasts?' Ibrahim said: (My Lord! Show me how Thou givest life to the dead, He said: Dost thou not believe? Abraham said: Yea, but (I ask) in order that my heart may be at ease) by dispelling Satan's whispering". Abu Nu'aym al-Asfahani informed me, among that which he authorized me to narrate from him> 'Abd Allah ibn Muhammad ibn Ja'far> Muhammad ibn Sahl> Salamah ibn Shabib> Ibrahim ibn al-Hakam ibn Aban> his father who said: "I was sitting with 'Ikrimah at a seashore when he said: 'those who drown in the seas, the fish share their meat such that nothing remains of them except bones. These bones are then washed out by the sea. These bones then become transformed and hollow. Camels then pass by them and eat them. Then they become dung. People will then come and use this dung to lit fire. When the fire is put out, the wind comes and scatters the ashes all over. When the Trumpet is blown, these people and the inhabitants of the graves will emerge together. This is what is meant by Allah's saying (… and behold them standing waiting!) [al-Zumar, 39:68]' ". Said Muhammad ibn Ishaq ibn Yasar: "When Ibrahim argued with Nimrod, he said: 'My Lord is He who gives life and death. Nimrod said: 'I also give life and death'. He killed a man and set another free and then said: 'I have killed this one and given life to this one'. Ibrahim said to him: 'Well, Allah gives life by restoring the spirit to this dead body'. Nimrod said: 'And did you see that which you now say with your own eyes?' He could not say: yes, I saw it! And so he moved on to another argument. Then he requested his Lord to show him how He brought the dead back to life so that he may set his heart at ease upon argumentation, such that his argument would be based upon direct seeing and witnessing' ". Ibn 'Abbas, Sa'id ibn Jubayr and al-Suddi also said: "When Allah took Ibrahim as his intimate friend, the angel of death took permission from his Lord to go and give Ibrahim this glad tiding. He went to Ibrahim and said: 'I came to give you the glad tiding that Allah, exalted is He, has taken you as an intimate friend'. Ibrahim praised Allah, glorious and majestic is He, and then said: 'What is the sign of this intimate friendship?' The angel said: 'Its sign is that Allah answers your supplication and brings the dead back to life by your request'. The angel then left. Ibrahim said: 'My Lord! Show me how You give life to the dead'. Allah said: 'Do you not believe?' Ibrahim said: 'I do, but I ask in order that my heart may be at ease, knowing that you answer my request when I request You and give me when I ask You, and that you have indeed taken me as an intimate friend' ".

[2:262]

(Those who spend their wealth for the cause of Allah…) [2:262]. Said al-Kalbi: "This verse was revealed about 'Uthman ibn 'Affan and 'Abd al-Rahman ibn 'Awf. As for 'Abd al-Rahman ibn 'Awf, he went and gave the Messenger of Allah, Allah bless him and give him peace, four thousand silver coins to distribute in charity. 'Abd al-Rahman ibn 'Awf said to him: 'I have eight thousand silver coins; I have kept four thousand for me and my family and I loan these four thousands to my Lord'. The Messenger of Allah, Allah bless him and give him peace, said to him: 'May Allah bless for you that which you have kept and that which you have given'. And as for 'Uthman, may Allah be well pleased with him, he said: 'Upon me is the equipment of anyone who has no equipment for the Battle of Tabuk'. And so he equipped the Muslims with one thousand camels with their hunches and saddle blankets and also gave to charity a well that he owned. This verse was revealed about him". Said Abu Sa'id al-Khudri: "I saw the Messenger of Allah, Allah bless him and give him peace, raising his hand and praying for 'Uthman, saying: 'O Lord! Be well pleased with 'Uthman ibn 'Affan for I am well pleased with him'. His hands remained raised until the break of dawn. Allah, exalted is He, revealed about him (Those who spend their wealth for the cause of Allah…)".

[2:267]

(O ye who believe! Spend of the good things which ye have earned…) [2:267]. 'Abd al-Rahman ibn Ahmad al-Saydalani informed us> Muhammad ibn 'Abd Allah ibn Muhammad ibn Nu'aym> Ahmad ibn Sahl ibn Hamdawayh> Qays ibn Unayf> Qutaybah ibn Sa'id> Hatim ibn Isma'il> Ja'far ibn Muhammad> his father> Jabir who said: "The Prophet, Allah bless him and give him peace, commanded that the poor-due of the break of fast (Zakat al-Fitr) was to be one measure (Sa') of dates. One man brought low quality dates, as a result of which this Qur'anic verse was revealed (O ye who believe! Spend of the good things which ye have earned, and of that which We bring forth from the earth for you, and seek not the bad (with intent) to

spend thereof (in charity) when ye would not take it for yourselves save with disdain)”. Abu Ishaq Ahmad ibn Muhammad al-Wa'iz informed us> 'Abd Allah ibn Hamid al-Asfahani> Muhammad ibn Isma'il al-Farisi> Ahmad ibn Musa al-Jammaz> 'Amr ibn Hammad ibn Talhah> Asbat ibn Nasr> al-Suddi> 'Adiyy ibn Thabit> al-Bara' who said: “This verse was revealed about the Helpers. At the time of the harvest of dates, the Helpers used to bring out of their fields bunches of dates and unripe dates and then hang them on a rope between two pillars in the mosque of the Messenger of Allah, Allah bless him and give him peace, so that the poor among the Emigrants could eat of them. Some people used to hang therein bunches of very low quality dates, thinking that no one will notice, due to the abundance of these bunches that people usually placed there. Allah, exalted is He, revealed, about those people who do this: (and seek not the bad (with intent) to spend thereof (in charity)…), in reference here to bunches of low quality dates, for 'if the same was gifted to you, you would not accept it' ”.

[2:271]

(If ye publish your almsgiving…) [2:271]. Said al-Kalbi: “When the saying of Allah, exalted is He, (And whatsoever good thing ye spend…) [2:272], the Companions asked: ‘O Messenger of Allah! Is giving alms in secret better or giving it in the open?’ In response Allah revealed this verse”.

[2:272]

(The guiding of them is not thy duty…) [2:272]. Ahmad ibn Muhammad ibn Ahmad ibn al-Harith informed us> 'Abd Allah ibn Muhammad ibn Ja'far> 'Abd al-Rahman ibn Muhammad ibn Muslim> Sahl ibn 'Uthman al-'Askari> Jarir> Ash'ath ibn Ishaq> Ja'far ibn al-Mughirah> Sa'id ibn Jubayr who reported that the Messenger of Allah, Allah bless him and give him peace, said: “Do not give alms except to the people of your own religion”. Allah, exalted is He, then revealed (The guiding of them is not thy duty…), upon which the Messenger of Allah, Allah bless him and give him peace, said: “Give alms to people of other religions”. Ahmad informed us> 'Abd Allah> 'Abd al-Rahman> Sahl> Ibn Numayr> al-Hajjaj> Salman al-Makki> Ibn al-Hanafiyyah who said: “Muslims used to dislike giving alms to the poor among the idolaters until this verse was revealed. They were then ordered to give them alms”. Said al-Kalbi: “The Messenger of Allah went to perform the lesser pilgrimage to make up for the lesser pilgrimage which he missed the previous year ('Umrat al-Qada') and had with him Asma' bint Abi Bakr. The mother of Asma', Qutaylah, and her grandmother, who were still idolateresses at that time, came to see her and ask her for help. Asma' said: 'I will not give you anything until I consult the Messenger of Allah, Allah bless him and give him peace, for you do not follow my religion'. She went and consulted him about this matter, upon which Allah, exalted is He, revealed this verse. The Messenger of Allah, Allah bless him and give him peace, commanded her after the revelation of this verse to give alms to both of them. She gave them alms and helped them”. Said al-Kalbi: “There is another way of understanding this verse. It happened that some Muslims had relatives, in-laws and ties through suckling among the Jews. Because of this, they used to help them before the advent of Islam. When they became Muslim, they disliked to keep on helping them and wanted to force these Jews to become Muslim. They consulted the Messenger of Allah, Allah bless him and give him peace, about this. This verse was revealed as a response to their consultation, after which the Muslims continued their help to them”.

[2:274]

(Those who spend their wealth by night and day, by stealth and openly…) [2:274]. Abu Ibrahim Isma'il ibn Ibrahim al-Nasrabadhi informed us> 'Amr ibn Nujayd> Muhammad ibn al-Hasan ibn al-Khalil> Hisham ibn 'Ammar> Muhammad ibn Shu'ayb> Ibn Mahdi> Yazid ibn 'Abd Allah> 'Arib> his father> his grandfather> the Messenger of Allah, Allah bless him and give him peace, who said: “This verse (Those who spend their wealth by night and day, by stealth and openly, verily their reward is with their Lord) was revealed about the owners of horses”. The Messenger of Allah, Allah bless him and give him peace, also said: “The devils will not bewitch anyone who has in his house a noble horse”. This is also the opinion of Abu Umamah, Abu'l-Darda', Makhul, al-Awza'i and Rabah ibn Zayd. They said: “This refers to those who tie their horses for the sake of Allah, they spend on them by night and day, secretly and in the open. The verse was revealed about those who do not keep horses for pride or as a guarantee for debts which are deemed impossible to pay back”. Ahmad ibn Muhammad ibn Ibrahim al-Tha'labi informed us> al-Husayn ibn Muhammad al-Dinawari>

'Umar ibn Muhammad ibn 'Abd Allah al-Nahrawani> 'Ali ibn Muhammad ibn Mahrawayh al-Qazwini> 'Ali ibn Dawud al-Qantari> 'Abd Allah ibn Salih> Abu Shurayh> Qays ibn al-Hajjaj> Hanash ibn 'Abd Allah al-San'ani that Ibn 'Abbas said concerning the verse (Those who spend their wealth by night and day, by stealth and openly…): "This refers to the fodder given to horses". The correctness of this is evidenced by the report which narrated to us> Abu Ishaq al-Muqri'> Abu Bakr Muhammad ibn Ahmad ibn 'Abdus> Abu'l-'Abbas 'Abd Allah ibn Ya'qub al-Kirmani> Muhammad ibn Zakariyya al-Kirmani> Waki'> 'Abd al-Hamid ibn Bahram> Shahr ibn Hawshab> Asma' bint Yazid who reported that the Messenger of Allah, Allah bless him and give him peace, said: "Whoever ties a horse for the sake of Allah, and spends on it seeking nothing but the pleasure of Allah, that horse's satiety and hunger, drink and thirst, urine and dung will all be in his balance of good deeds on the Day of Judgement". Abu Ishaq also informed us> Abu 'Amr al-Furati> Abu Musa 'Imran ibn Musa> Sa'id ibn 'Uthman al-Jazari> Faris ibn 'Umar> Salih ibn Muhammad> Sulayman ibn 'Amr> 'Abd al-Rahman ibn Yazid> Makhul> Jabir who reported that the Messenger of Allah, Allah bless him and give him peace, said: "The one who spends on his horse for the sake of Allah is like the one who extends his hand to give in charity". Abu Hamid Ahmad ibn al-Hasan al-Katib informed us> Muhammad ibn Ahmad ibn Shadhan al-Razi> 'Abd al-Rahman ibn Abi Hatim> Abu Sa'id al-Ashajj> Zayd ibn al-Hubab> Raja' ibn Abi Salamah> Sulayman ibn Musa al-Dimashqi> 'Ajlan ibn Sahl al-Bahili who said: "I heard Abu Umamah al-Bahili say: 'Whoever ties a horse waiting to use it for the sake of Allah, and not out of ostentation or seeking fame, is among (Those who spend their wealth by night and day, by stealth and openly)' ". There is another opinion regarding the occasion of this verse. Abu Bakr al-Tamimi informed us> Abu Ahmad ibn Hayyan> Muhammad ibn Yahya ibn Malik al-Dabbi> Muhammad ibn Isma'il al-Jurjani> 'Abd al-Raziq> 'Abd al-Wahab ibn Mujahid> his father> Ibn 'Abbas who said regarding the saying of Allah, exalted is He, (who spend their wealth by night and day, by stealth and openly): "This verse was revealed about 'Ali ibn Abi Talib who had four silver coins. He spent one coin at night, one coin during the day, one coin in secret and one in the open". Ahmad ibn al-Hasan al-Katib informed us> Muhammad ibn Ahmad ibn Shadhan> 'Abd al-Rahman ibn Abi Hatim> Abu Sa'id al-Ashajj> Yahya ibn Yaman> 'Abd al-Wahhab ibn Mujahid> his father who said: "'Ali ibn Abi Talib had four silver coins. He spent one coin at night, one coin during the day, one coin in secret and one in the open, and so the verse (Those who spend their wealth by night and day, by stealth and openly) was revealed". Said al-Kalbi: "This verse was revealed about 'Ali ibn Abi Talib who owned just four silver coins. He spent one coin at night, one coin during the day, one coin in secret and one in the open. The Messenger of Allah, Allah bless him and give him peace, said to him: 'What has motivated you to do this?' 'Ali said: 'My motivation is to make Allah grant me what He has promised me'. The Messenger of Allah, Allah bless him and give him peace, said: 'Verily, you have got it!' As a response Allah, exalted is He, revealed this verse".

[2:278]

(O ye who believe! Observe your duty to Allah, and give up what remaineth (due to you) from usury) [2:278]. Muhammad ibn 'Abd al-Rahman ibn Muhammad ibn Ahmad ibn Ja'far informed us> Abu 'Amr ibn Hamdan> Abu Ya'la> Ahmad ibn al-Akhnas> Muhammad ibn Fudayl> al-Kalbi> Abu Salih> Ibn 'Abbas who said: "We heard, and Allah knows best, that this verse was revealed about the Banu 'Amr ibn 'Umayr ibn 'Awf, from Thaqif, and Banu'l-Mughirah, from Banu Makhzum, because Banu'l-Mughirah used to borrow from Thaqif money with usury. When Allah, exalted is He, made His Messenger conquer Mecca, He abolished all usurious transactions. Banu 'Amr ibn 'Umayr and Banu'l-Mughirah, then, went to see 'Attab ibn Usayd who was in Mecca. Banu'l-Mughirah said: 'Why are we the most wretched of all people? Usury has been cancelled from amongst people, but we still pay it'. The Banu 'Amr ibn 'Umayr said: 'The treaty that we have stipulates that usury is paid to us'. 'Attab sent a letter to the Messenger of Allah, Allah bless him and give him peace, regarding this matter. Then this verse and the verse after it (And if ye do not, then be warned of war (against you) from Allah and His messenger…) were revealed. The Banu 'Amr knew that they would not be paid usury when the result involves a war from Allah and His Messenger. Allah, exalted is He, says: (And if ye repent, then ye have your principal (without interest)) such that you would not take more (Wrong not, and ye shall not be wronged) by being given less than your capital". 'Ata' and 'Ikrimah also said: "This verse was revealed about al-'Abbas ibn 'Abd al-Muttalib and 'Uthman ibn 'Affan who had lent someone dates. When it was time for the collection of the dates, the owner of the dates said to them: 'If you take all of what is due to you what remains will not be enough for me and my dependents. Why do you not take half of what is due to you and I will double the interest that was initially agreed?' They both agreed. When the term was due, they both asked the man to pay what was agreed. This reached the Messenger of Allah, Allah bless him

and give him peace, and he warned them against going ahead with it. Allah, exalted is He, then revealed this verse. Both 'al-'Abbas ibn 'Abd al-Muttalib and 'Uthman ibn 'Affan complied and took back only the capital they initially lent to the man. Said al-Suddi: "This verse was revealed about al-'Abbas and Khalid ibn al-Walid who were partners in the pre-Islamic period. Both of them used to lend others money with usury. When Islam came, people owed huge sums of money to them because of usury. Allah, exalted is He, then revealed this verse, and the Prophet, Allah bless him and give him peace, said: 'Any usurious transaction agreed in the pre-Islamic period is cancelled and the first usury I cancel is that of al-'Abbas ibn 'Abd al-Muttalib' ".

[2:280]

(And if the debtor is in straitened circumstances…) [2:280]. Said al-Kalbi: "The Banu 'Amr ibn 'Umayr said to Banu'l-Mughirah: 'Give us our capitals and we will spare you the payment of the usury on them'. The Banu'l-Mughirah said: 'We are now in straitened circumstances, please give us some respite until the time of the harvest'. Banu'l-Mughirah refused this request. Allah, exalted is He, then revealed (And if the debtor is in straitened circumstances…)".

[2:285]

(The messenger believeth in that which hath been revealed unto him from his Lord…) [2:285]. The Imam Abu Mansur 'Abd al-Qahir ibn Tahir informed us> Muhammad ibn 'Abd Allah ibn 'Ali ibn Ziyad> Muhammad ibn Ibrahim al-Bushanji> Umayyah ibn Bistam> Yazid ibn Zuray'> Rawh ibn al-Qasim> al-'Ala'> his father> Abu Hurayrah who said: "When Allah, exalted is He, revealed to His Messenger, Allah bless him and give him peace, the verse (… and whether ye make known what is in your minds or hide, Allah will bring you to account for it…) [2:284], the prophetic Companions found this hard to cope with. They went to the Messenger, Allah bless him and give him peace, and said: 'We have been entrusted with works that we can not bear: the prayer, fasting, Jihad, almsgiving; and now Allah has revealed to you this verse which we are not able to bear'. The Messenger of Allah, Allah bless him and give him peace, said to them: 'Do you want to say as the people of the two Scriptures said before you? — the narrator said: I think he quoted the verse (We hear and we rebel!) [2:93] — Say, rather, (We hear, and we obey. (Grant us) Thy forgiveness, our Lord. Unto Thee is the journeying)'. When they heard this, they did not answer. Allah revealed after this (The messenger believeth in that which hath been revealed unto him from his Lord…) the whole verse, and Allah abrogated it by His revelation (Allah tasketh not a soul beyond its scope…) [2:286] to the end of the verse". This report was narrated by Muslim from Umayyah ibn Bistam. Muhammad ibn Ibrahim ibn Muhammad ibn Yahya informed us> his father> Muhammad ibn Ishaq al-Thaqafi> 'Abd Allah ibn 'Umar and Yusuf ibn Musa> Waki'> Sufyan> Adam ibn Sulayman who said: "I heard Sa'id ibn Jubayr relating from Ibn 'Abbas who said: 'When the verse (… and whether ye make known what is in your minds or hide, Allah will bring you to account for it…) was revealed, objection crept into the hearts of the prophetic Companions as it never did before. The Prophet, Allah bless him and give him peace, said to them: Say, 'we hear and we obey'. Allah then revealed (Allah tasketh not a soul beyond its scope), up to His saying (or miss the mark) upon which he said: You did. He repeated this with each sentence of this verse until the end of it' ". This was narrated Muslim from Abu Bakr ibn Abi Shaybah from Waki'. The commentators of the Qur'an said: "When the verse (and whether ye make known what is in your minds or hide, Allah will bring you to account for it) was revealed, Abu Bakr, 'Umar, 'Abd al-Rahman ibn 'Awf, Mu'adh ibn Jabal and a group from the Helpers all went to the Prophet, Allah bless him and give him peace. They kneeled down and then said: 'O Messenger of Allah! By Allah no other revealed verse of the Qur'an is harder on us than this one. One of us speaks to himself with things that he does not like to remain in his heart even in exchange for the world and all that it contains. And now we are taken to task for the things that we speak to our own selves. By Allah, we are doomed'. The Messenger of Allah, Allah bless him and give him peace, said: 'This is how it was revealed!' They said: 'We are ruined; we have been bound by that which we cannot possibly bear'. The Messenger of Allah, Allah bless him and give him peace, said: 'Are you going to say as the Children of Israel said to Moses (We hear and we rebel!); say rather: We hear and we obey'. They said: 'We hear and we obey'. This was extremely hard on them, and they remained in this situation for a year upon which Allah, exalted is He, sent down relief and repose with His saying (Allah tasketh not a soul beyond its scope…) which abrogated the verse before it. The Prophet, Allah bless him and give him peace, said: 'Allah has pardoned my community for the things with which they speak to themselves as long as they do not act upon

them or speak about them to others' ".

[3:12]

(Say (O Muhammad) unto those who disbelieve: Ye shall be overcome and gathered unto Hell…) [3:12]. Al-Kalbi reported from Abu Salih that Ibn 'Abbas said: "When Allah defeated the idolaters on the day of Badr, the Jews of Medina said: 'By Allah, this is the unlettered Prophet who was announced to us by Moses and whose attribute and description we find in our Scriptures and about whom it is also mentioned that his banner will not be defeated'. They wanted to believe in and follow him. But then some of them said: 'Do not be hasty; let us wait until another of his encounters'. When the Battle of Uhud took place and the Companions of the Prophet, Allah bless him and give him peace, were defeated, they became sceptical. They said: 'No, by Allah, this is not him'. Their wretchedness overwhelmed them and they did not embrace Islam. Meanwhile, they had a treaty with the Messenger of Allah, Allah bless him and give him peace, which was supposed to last up to a certain period. They dissolved that treaty and Ka'b ibn al-Ashraf set off, along with sixty riders, to meet the people of Mecca, Abu Sufyan and his companions. They struck a deal and resolved to achieve the same goal. They said: 'Our word shall be one!' When they went back to Medina, Allah, exalted is He, revealed the above verse about them". Muhammad ibn Ishaq ibn Yasar, said: "When the Messenger of Allah, Allah bless him and give him peace, defeated the Quraysh at Badr and then went back to Medina, he gathered the Jews and said: 'O congregation of Jews! Beware lest Allah inflicts on you the like of that which he has inflicted on Quraysh on the day of Badr; embrace Islam before that which has befallen them befalls you. You know well that I was sent as a prophet. This you find it mentioned in your Scripture as well as in Allah's covenant with you'. They said: 'O Muhammad! Be not deluded because you have defeated inexperienced people who have no knowledge of warfare. By Allah, if we were to fight, you will realize that we are the real thing'. Allah, exalted is He, then revealed (Say (O Muhammad) unto those who disbelieve) i.e. the Jews (Ye shall be overcome) you shall be defeated (and gathered unto Hell) in the Afterlife"; this is the narration of 'Ikrimah and Sa'id ibn Jubayr from Ibn 'Abbas.

[3:18]

(Allah (Himself) is Witness that there is no Allah save Him…) [3:18]. Said al-Kalbi: "When the Messenger of Allah, Allah bless him and give him peace, appeared in Medina, two rabbis from Syria, came to see him. When they saw Medina, one of them said to his companion: 'How similar is this city to the city from which will emerge the Prophet of the end of times'. When they entered in on the Prophet, Allah bless him and give him peace, they recognized him by his attributes and description. They asked: 'Are you Muhammad?' 'Yes!' He answered. 'And you are also Ahmad?' He said: 'I am!' They said: 'We will ask you about witnessing; we shall believe in you if you do inform us about it'. The Messenger of Allah, Allah bless him and give him peace, said: 'Do ask me!' They said: 'Tell us about the greatest witness in Allah's Scripture'. Allah, exalted is He, revealed to His Prophet (Allah (Himself) is Witness that there is no Allah save Him. And the angels and the men of learning (too are witness)…). The two men embraced Islam and believed in the Messenger of Allah, Allah bless him and give him peace".

[3:23]

(Hast thou not seen how those who have received a portion of the Scripture…) [3:23]. There is a difference of opinion about this verse's occasion of revelation. Al-Suddi said: "When the Prophet, Allah bless him and give him peace, called the Jews to embrace Islam, al-Nu'man ibn Awfa said to him: 'Come, O Muhammad, and let the rabbis judge between us'. He said: 'Let the Scripture of Allah be judge between us'. They said: 'No! Let the rabbis judge'. And so Allah, exalted is He, revealed this verse". On the other hand, Sa'id ibn Jubayr and 'Ikrimah reported that Ibn 'Abbas said: "The Messenger of Allah, Allah bless him and give him peace, entered in on a group of Jews in a Jewish place of study and called them to Allah. Nu'aym ibn 'Amr and al-Harith ibn Zayd said to him: 'O Muhammad, which religion are you on?' He said: 'The religion of Abraham'. They said: 'But Abraham was a Jew'. The Messenger of Allah, Allah bless him and give him peace, said: 'In that case, let us go to the Torah and let it judge between us'. They refused. And Allah, exalted is He, revealed this verse". Said al-Kalbi: "This was revealed about those who committed fornication in Khaybar and the Jews who asked the Prophet, Allah bless him and give him peace, about the legal punishment of fornication". The elaboration on this will come in Surah al-Ma'idah, Allah, exalted is He, willing".

[3:26]

(Say: O Allah! Owner of Sovereignty!) [3:26]. Ibn 'Abbas and Anas ibn Malik said: "When the Messenger of Allah, Allah bless him and give him peace, conquered Mecca and promised his nation the kingdoms of Persia and Byzantium, the hypocrites and Jews said: 'How far fetched! How far fetched! How on earth can Muhammad conquer the kingdoms of Persia and Byzantium? They are too mighty and strong for that. Are Mecca and Medina not enough for Muhammad that he covets the kingdoms of Persia and Byzantium?' And so Allah, exalted is He, revealed this verse". Muhammad ibn 'Abd al-'Aziz al-Marwazi informed in his epistle> Abu'l-Fadl Muhammad ibn al-Husayn al-Haddadi> Muhammad ibn Yahya> Ishaq ibn Ibrahim> Rawh ibn 'Ubadah> Sa'id> Qatadah who said: "It was mentioned to us that the Messenger of Allah, Allah bless him and give him peace, requested Allah to grant his nation the kingdoms of Persia and Byzantium, and so Allah, exalted is He, revealed (Say: O Allah! Owner of Sovereignty!)". The master Abu Ishaq al-Tha'alibi informed us> 'Abd Allah ibn Hamid al-Wazzan> Muhammad ibn Ja'far al-Matiri> Hammad ibn al-Hasan> Muhammad ibn Khalid ibn 'Athmah> Kathir ibn 'Abd Allah ibn 'Amr ibn 'Awf> his father> his father who said: "On the day of the Confederates, the Messenger of Allah, Allah bless him and give him peace, drew lines indicating where the Ditch was to be dug and he assigned ten men for every forty cubits. 'Amd ibn 'Awf said: 'Myself, Salman [al-Farisi], Hudhayfah [ibn al-Yaman] al-Nu'man ibn Muqarrin al-Muzani and six men of the Helpers were assigned to dig forty cubits. We dug until we reached beneath Dhu Nab whereupon we came upon a rock of flint which broke our steel and proved extremely hard to break. And so we told Salman to go up and inform the Messenger of Allah, Allah bless him and give him peace, about this rock and to consult him about either to go round it or command us something else about it, for we did not like going beyond the line he drew. So Salman went up to the Messenger of Allah, Allah bless him and give him peace, who had on him a Turkish collar. He said: 'O Messenger of Allah! We came across a white rock of flint inside the ditch which has broken our steel and proved very hard to break, for we did everything we could to break it but in vain. Please tell us what to do, for we do not like going beyond the line you drew'. The Messenger of Allah, Allah bless him and give him peace, went down to the ditch along with Salman while the remaining nine people remained at the verge of it. He took the axe from Salman and struck the rock with one mighty blow which split it into two, and a light shone from its two sides, such that it was like lighting a lamp in a dark room. The Messenger of Allah, Allah bless him and give him peace, pronounced the Takbir which is usually pronounced after a conquest and the Muslims did the same. Then he struck it again with a blow and a light shone from its two sides, such that it was like lighting a lamp in a dark room. The Messenger of Allah, Allah bless him and give him peace, pronounced the Takbir which is usually pronounced after a conquest and the Muslims did the same. The Messenger of Allah, Allah bless him and give him peace, struck it a third time upon which the rock broke into pieces and a light shone, such that it was like lighting a lamp in a dark room. The Messenger of Allah, Allah bless him and give him peace, pronounced the Takbir which is usually pronounced after a conquest and the Muslims did the same. He then held the hand of Salman and climbed up. Salman said: 'May my mother and father be your ransom, O Messenger of Allah, I saw something which I had never seen before'. The Messenger of Allah, Allah bless him and give him peace, turned to the people present and said: 'Did you see that which Salman is talking about?' They said: 'Yes, O Messenger of Allah!' He said: 'I struck the first time and the light which you saw shone and through it I could see the palaces of al-Hirah and the cities of Chosroes resembling the teeth of dogs. Gabriel, peace be upon him, informed me then that my nation will conquer them. Then I struck a second time and in that light I could see the red palaces of the land of Byzantium resembling the teeth of dogs. Gabriel, peace be upon him, informed me then that my nation will conquer them. Then I struck the rock with my third blow and the light which you saw shone and I saw the palaces of San'a' resembling the teeth of dogs. Gabriel, peace be upon him, informed me then that my nation will conquer them. So receive the good news'. The Muslims were happy to hear the good news. They said: 'Praise be to Allah, it is a true promise; he has promised us victory after digging the Trench'. But the hypocrites said: 'Are you not amazed that he is raising your hope for nothing and is promising you something which is clearly untrue. He informs you that he can see from Yathrib the palaces of al-Hira and the cities of Chosroes and that you will conquer them. All this while you are digging this ditch because of fear and are unable to show yourselves'. Allah then revealed in the Qur'an (And when the hypocrites, and those in whose hearts is a disease, were saying: Allah and His messenger promised us naught but delusion) [33:12], and Allah, exalted is He, revealed about this incident: (Say: O Allah! Owner of Sovereignty!)".

[3:28]

(Let not the believers take disbelievers for their friends in preference to believers…) [3:28]. Said Ibn 'Abbas: "A group of Jews including al-Hajjaj ibn 'Amr, Kahmas ibn Abi al-Huqayq and Qays ibn Zayd used to keep close company with a group of Helpers to try to make them renounce their religion. And so a group of people comprising Rifa'ah ibn al-Mundhir, 'Abd Allah ibn Jubayr and Sa'id ibn Khaythamah said to this group of Helpers: 'Stay away from these Jews and beware of keeping their company lest they drive you away from your religion'. The group of Helpers refused to stop seeing them or keep their company, and so Allah, exalted is He, revealed this verse". And al-Kalbi said: "This verse was revealed about the hypocrites: 'Abd Allah ibn Ubayy and his companions. They allied themselves with the Jews and the idolaters, supplying them with information, hoping that they would have the upper hand over the Messenger of Allah, Allah bless him and give him peace. And so Allah, exalted is He, revealed this verse, warning the believers against acting like them". Juwaybir reported from al-Dahhak that Ibn 'Abbas said: "This verse was revealed about 'Ubadah ibn al-Samit who was among those who took part in Badr and a trusted man. He had allies from among the Jews. And when the Prophet, Allah bless him and give him peace, marched to the Battle of the Confederates, 'Ubadah said: 'O Prophet of Allah! I have with me five hundred men from the Jews, and I am of the opinion to take them with me to impress the enemy. Because of this, Allah, exalted is He, revealed (Let not the believers take disbelievers for their friends in preference to believers)' ".

[3:31]

(Say, (O Muhammad, to mankind): If ye love Allah…) [3:31]. Said al-Hasan ibn Jurayj: "Some people had claimed at the time of the Messenger of Allah, Allah bless him and give him peace, that they loved Allah. They said: 'O Muhammad! Verily, we love our Lord', and so Allah, exalted is He, revealed this verse". Juwaybir also reported that al-Dahhak related that Ibn 'Abbas said: "The Prophet, Allah bless him and give him peace, saw the Quraysh in the Sacred Mosque prostrating to their idols which they erected therein, with eggs of ostriches hanging from them and earrings dangling from their ears. And so he said to them: 'O Quraysh! You have contravened the religion of your fathers Abraham and Ishmael, both of whom were Muslims'. They responded: 'O Muhammad! We worship them out of love for Allah and so that they bring us closer to Him'. Upon which Allah, exalted is He, revealed (Say, (O Muhammad, to mankind): If ye love Allah) and you worship your idols to bring you closer to Him, as you claim, then (follow me; Allah will love you…) for I am His Messenger to you, His proof against you, and I am more worthy of reverence than your idols". Al-Kalbi also related from Abu Salih that Ibn 'Abbas said: "When the Jews said: 'We are the children of Allah and His beloved', Allah, exalted is He, revealed this verse. Then the Messenger of Allah, Allah bless him and give him peace, read it to the Jews but they refused to accept it". Muhammad ibn Ishaq reported that Muhammad ibn Ja'far ibn al-Zubayr said: "This was revealed about the Christians of Najran, for they had said: 'We venerate and worship Christ out of love and veneration for Allah'. And so Allah, exalted is He, revealed this verse as a response".

[3:59]

(Lo! the likeness of Jesus with Allah is as the likeness of Adam…) [3:59]. The commentators of the Qur'an said: "The delegation of Najran said to the Messenger of Allah, Allah bless him and give him peace: 'Why do you insult Jesus?' He said: 'What did I say about him?' They said: 'You say that he is a servant'. He said: 'Indeed, he is the servant and messenger of Allah, as well as His word which He cast into the Virgin Mary'. They became angry and said: 'Have you ever seen a human being who was born without a father? If you are truthful, show us such a person'. And so Allah, exalted is He, revealed this verse". Abu Bakr Ahmad ibn Muhammad al-Harithi informed us> 'Abd Allah ibn Muhammad ibn Ja'far> Sahl Abu Yahya al-Razi> Sahl ibn 'Uthman> Yahya> Waki'> Mubarak> al-Hasan who said: "Two monks from Najran came to see the Prophet, Allah bless him and give him peace, and he invited them to surrender to Allah. One of them said: 'We have surrendered to Allah before you'. He said: 'You lie! Three things prevent you from surrendering to Allah: your worship of the cross, eating pork and your claim that Allah has a son'. They said: 'Then who is the father of Jesus?' The Prophet, Allah bless him and give him peace, was not in the habit of giving hasty answers but waited for Allah's answer instead. Then Allah, exalted is He, revealed this verse (Lo! the likeness of Jesus with Allah is as the likeness of Adam…)".

[3:61]

(… say (unto him): Come! We will summon our sons and your sons…) [3:61]. Abu Sa'd informed us> 'Abd al-Rahman ibn Muhammad al-Zimjari> Ahmad ibn Ja'far ibn Malik> 'Abd Allah ibn Ahmad ibn Hanbal> his father> Husayn> Hammad ibn Salamah> Yunus> al-Hasan who said: "The two monks of Najran came to see the Prophet, Allah bless him and give him peace, and he invited them to surrender to Allah. One of them said: 'We have surrendered to Allah before you'. He said: 'You lie! Three things prevent you from surrendering to Allah: your prostration before the cross, your claim that Allah has a son and your consumption of wine'. They said: 'What do you say about Jesus?' The Prophet, Allah bless him and give him peace, did not answer. But then this verse was revealed (This (which) We recite unto thee is a revelation and a wise reminder… Lo! the likeness of Jesus with Allah is as the likeness of Adam) up to Allah's saying (… say (unto him): Come! We will summon our sons and your sons…). Then the Messenger of Allah, Allah bless him and give him peace, challenged them to summon Allah's curse upon the one who is lying amongst them (Mula'anah). The Messenger of Allah, Allah bless him and give him peace, went and brought al-Hasan, al-Husayn, Fatimah and all his family and children, peace be upon them. When the two Christians left, one of them said to the other: 'Consent to pay the Jizyah and do not agree to summon Allah's curse on the liar'. They went back and said: 'We agree to pay the Jizyah and abstain from summoning Allah's curse on the liar' ". 'Abd al-Rahman ibn al-Hasan al-Hafiz informed us among that which he gave us permission to narrate from him> Abu Hafs 'Umar ibn Ahmad al-Wa'iz> 'Abd Allah ibn Sulayman ibn al-Ash'ath> Yahya ibn Hatim al-'Askari> Bishr ibn Mihran> Muhammad ibn Dinar> Dawud ibn Abi Hind> al-Sha'bi> Jabir ibn 'Abd Allah who said: "The delegation of the people of Najran came to see the prophet, Allah bless him and give him peace. The deputy chief and the master spoke with the Prophet and he invited them to surrender to Allah. They said: 'We have surrendered to Him before you'. He said: 'You lie! And if you wish I will inform you about that which prevents you from surrendering to Allah'. They said: 'Do inform us!' He said: 'It is the love of the cross, the consumption of wine and pork'. Then he challenged them to summon Allah's curse upon the liar amongst them. They promised to come and see him in the evening. The Messenger of Allah, Allah bless him and give him peace, went and brought Fatimah, al-Hasan and al-Husayn whose hands he held, then he sent for the two men. But they refused to come and see him and agreed to pay a levied tax. The Prophet, Allah bless him and give him peace, said then: 'By Him Who has sent me with the truth, had they agreed to summon Allah's curse on the liar, fire would have rained on the valley [where the delegation of Najran had camped]'. Then the following verse was revealed about them ((unto him): Come! We will summon our sons and your sons…)". Al-Sha'bi said: "our sons refer to al-Hasan and al-Husayn and our women refers to Fatimah, while ourselves refers to 'Ali ibn Abi Talib, may Allah be well pleased with one and all".

[3:68]

(Lo! those of mankind who have the best claim to Abraham are those who followed him, and this Prophet…) [3:68]. Said Ibn 'Abbas: "The leaders of the Jews said: 'By Allah, O Muhammad, you know that we have the better claim to Abraham's religion than you or anybody else; and you know that he was a Jew. You are only resentfully envious!' And so Allah, exalted is He, revealed this verse". Al-Kalbi also related from Abu Salih that Ibn 'Abbas said - and the same is reported by 'Abd al-Rahman ibn Ghanm from the Companions of the Messenger of Allah, Allah bless him and give him peace, and this was also mentioned by Muhammad ibn Ishaq ibn Yasar, such that the wordings of their narrations are mixed up with each other - : "When Ja'far ibn Abi Talib and his fellow companions migrated to Abyssinia and settled there and the Messenger of Allah, Allah bless him and give him peace, migrated to Medina which was followed by the Battle of Badr, the Quraysh called for a meeting in Dar al-Nadwah and said: 'We have to exact revenge for those of us who were killed at Badr from the Companions of Muhammad who are with the Negus. Collect, therefore, some money and gift it to the Negus and he will give you in exchange your people who are staying with him. For this mission, select two of your men who are known for their good judgement'. And so they sent 'Amr ibn al-'As and 'Umarah ibn Abi Mu'ayt with gifts, tanned skins and other things. They sailed across the sea to Abyssinia. When they entered in on the Negus, they prostrated themselves and greeted him. They said: 'Our people are grateful to you and want to give you sincere advice for they wish you good. They have sent us to you to warn you about the people who came to you because they represent a liar who has emerged amongst us, claiming he is Allah's Messenger. None of us, except fools, followed him. We had made it very hard on them and drove them away to the canyons of our land. No one was allowed to go to them, and

none of them was allowed to leave; they were destroyed by hunger and thirst. When things got tough, he sent you his cousin to corrupt your religion, kingdom and subjects. So beware of them and hand them over to us to suffice you their matter'. They also said to him: 'The proof for what we say is that they will not prostrate to you or greet you with the greeting with which people greet you, out of repulsion from your religion and way of life'. The Negus summoned them, and when they came, Ja'far shouted at the door: 'The party of Allah asks your permission to enter'. Upon hearing them, the Negus said: 'Order the crier to repeat what he said'. When Ja'far repeated what he said, the Negus said: 'Indeed, let them enter with Allah's assurance and safety'. 'Amr ibn al-'As looked at his companion and said: 'Do you not see how they refer unintelligently to the party of Allah?' They did not like at all what they had heard. The Companions entered but did not prostrate themselves to the Negus. 'Amr ibn al-'As said: 'Do you not see how too proud they are to prostrate themselves before you?' The Negus asked them: 'What prevents you from prostrating yourselves before me and greeting me with the greeting with which I am greeted by people from all over the world?' They said: 'We only prostrate ourselves to Allah Who created and made you king. What you mentioned was our salutation when we used to worship idols. Allah then sent among us a true Prophet who commanded us to greet by means of a greeting which is pleasing to Allah, the greeting of peace, the greeting of the inhabitants of Paradise'. The Negus knew that what he said was the truth and that it was mentioned in the Torah and the Gospel. He said: 'Who is the caller who was seeking permission for the party of Allah to enter?' Ja'far identified himself and then spoke. He said: 'You are a king among the kings of the people of this earth, as you are of the people of the Book. Abundant talk and injustice will not do with you, and I would like to answer you on behalf of my companions. Command one of these men to speak and let the other one listen so that you can hear our dialogue'. 'Amr said to Ja'far: 'You speak!' Ja'far said to the Negus: 'Ask this man: are we slaves or freemen? If we are runaway slaves, then by all means do return us to our masters'. The Negus asked: 'Are they slaves or freemen?' He said: 'They are respected freemen!' The Negus said: 'They have escaped from slavery'. Ja'far said: 'Ask them: have we shed any blood without any legitimate right for retaliation to be exacted from us?' 'Amr said: 'They have not shed even a single drop of blood'. Ja'far added: 'Ask them: have we wrongfully taken the property of any people which we are now asked to give back?' The Negus said: 'O 'Amr! I will pay it back even if it is a kantar'. 'Amr said: 'They have not taken even one kerat'. The Negus said: 'In that case, what do you want from them?' 'Amr said: 'We were all following one religion, the religion of our forefathers, but they left that and followed a different religion while we continue to follow it. Their people have therefore sent us so that you hand them over to us'. The Negus asked: 'What is the religion which you had previously followed and the one you are following now? Tell me the truth!' Ja'far said: 'The religion which we used to follow and which we have now abandoned is the religion and matter of Satan; we used to disbelieve in Allah, glorious and majestic is He, and worship stones. As for the religion to which we have reverted, it is Allah's religion, Islam, which was brought to us by a Messenger from Allah who also brought a Scripture like the Scripture brought by Jesus; in fact both Scriptures agree with one another'. The Negus said: 'O Ja'far! You have mentioned a very serious matter; be deliberate!' The Negus then ordered that the bells be rang by which he summoned all his priests and monks. When they all gathered, he said: 'I implore you by Allah Who revealed the Gospel to Jesus: is there any mention of a prophet sent by Allah in the interval between the advent of Jesus and the Day of Judgement?' They said: 'Yes, by Allah! Jesus has given the good news of his advent. He said: whoever believes in this prophet believes in him and whoever disbelieves in this prophet disbelieves in him'. The Negus turned to Ja'far and said: 'What does this man say, command and forbid you?' Ja'far said: 'He recites unto us the Book of Allah, enjoins good, forbids evil, commands good treatment of one's neighbours, keeping ties with one's kin, showing goodness toward orphans and he also commands us to worship Allah alone without any associate'. The Negus said: 'Recite to us some of what he used to recite to you'. Ja'far recited to Him Surah the Spider and Surah the Byzantines. The eyes of the Negus and those with him [among his subjects] overflowed with tears. They said: 'O Ja'far, give us more of this wholesome speech'. Ja'far read Surah the Cave. At this point, 'Amr wanted to provoke the Negus. He said: 'They slander Jesus and his mother!' The Negus asked: 'What do they say about Jesus and his mother?' Ja'far read to them Surah Mary and when he recited the section which mentions Jesus and his mother, the Negus picked up a fragment from a tooth pick (Siwak) - so small that it could get into one's eye-and said: 'By Allah! Jesus did not add to what you have said more than this [i.e. the fragment that he picked]'. He then turned toward Ja'far and his companions and said: 'Go wherever you want in my land. You are safe. Whoever insults or harms you will face a penalty. Receive the good news and do not be afraid. Today, no harm shall ever befall the party of Abraham'. 'Amr asked: 'And who are the party of Abraham?' He said: 'They are these people and the leader who sent them here as well as all those who follow them'. The idolaters denied this and

claimed that it was them who were following the religion of Abraham. The Negus returned the money that 'Amr and his companion had gifted him, saying: 'Your gift is a bribe, so take it back. Allah has appointed me as a king and did not take a bribe from me'. Ja'far said: 'And we left. We lived in a good land with honourable neighbours'. Allah, glorious and majestic is He, revealed to the Messenger of Allah, Allah bless him and give him peace, in Medina about their dispute regarding Abraham (Lo! those of mankind who have the best claim to Abraham are those who followed him) i.e. those who follow his religion and way, (and this Prophet) i.e. Muhammad, Allah bless him and give him peace, (and those who believe (with him) and Allah is the Protecting Guardian of the believers)". Abu Hamid Ahmad ibn al-Hasan al-Warraq informed us> Abu Ahmad Muhammad ibn Ahmad al-Jazari> 'Abd al-Rahman ibn Abi Hatim> Abu Sa'id al-Ashajj> Waki'> Sufyan ibn Sa'id> his father> Abu'l-Duha> 'Abd Allah who reported that the Messenger of Allah, Allah bless him and give peace, said: "Every prophet has supporters from among other prophets, and my support is my forefather and my Lord's intimate friend Abraham". He then recited: (Lo! those of mankind who have the best claim to Abraham are those who followed him, and this Prophet).

[3:69]

(A party of the People of the Scripture long to make you go astray…) [3:69]. This was revealed about Mu'adh ibn Jabal and Hudhayfah [ibn al-Yaman] and 'Ammar ibn Yasir when the Jews called them to embrace their religion. This story has already been mentioned in Surah the Cow.

[3:72]

(And a party of the People of the Scripture say: Believe in that which hath been revealed unto those who believe…) [3:72]. Al-Hasan and al-Suddi said: "Twelve rabbis from the Jews of Khaybar and the town of 'Uraynah conspired with each other, saying: 'Pretend to join the religion of Muhammad at the beginning of the day and declare your disbelief in it at the end of the day. Say: 'We have looked in our Scriptures and consulted our scholars and found that Muhammad is not genuine; it is clear to us now that he is lying and that his religion is false'. If you do this, his Companions will doubt their religion. They will say: these are people of the Book and they are more knowledgeable than us. They will then abandon their religion and embrace yours'. And so Allah, exalted is He, revealed this verse, thus informing His Prophet Muhammad, Allah bless him and give him peace, and the rest of the believers". Mujahid, Muqatil and al-Kalbi said: "This was revealed regarding the qiblah when it was changed toward the Ka'bah. The Jews found it hard to accept that they were opposed, and so Ka'b ibn al-Ashraf and his companions said: 'Believe in that which was revealed to Muhammad regarding the matter of the Ka'bah, pray toward it at the beginning of the day and then disbelieve in the Ka'bah and return toward your qiblah at the end of the day. They might then say: these are people of the Book and they know better than us. They might then return to our qiblah'. Allah, exalted is He, warned His Prophet from the scheming of these people and informed him about what they were conspiring; He revealed (And a party of the People of the Scripture say…)".

[3:77]

(Lo! those who purchase a small gain at the cost of Allah's covenant and their oaths…) [3:77]. Abu Bakr Ahmad ibn al-Hasan al-Qadi informed us> Hajib ibn Ahmad> Muhammad ibn Hammad> Abu Mu'awiyah> al-A'mash> Shaqiq> 'Abd Allah who reported that the Messenger of Allah, Allah bless him and give him peace, said: "Whoever makes an oath knowing well that he is lying in order to usurp the property of another Muslim, Allah will be angry with him when he meets Him". Then al-Ash'ath ibn Qays said: "By Allah, this was revealed about me. There was a land between me and a Jew, but he denied that I was its owner. And so I took him to the Prophet, Allah bless him and give him peace, who asked me: 'Do you have a proof?' I said: 'no!' He then asked the Jew: 'Will you swear [that the land is yours]?' I said: O Messenger of Allah! If he swears that the land is his, I will lose my property. Allah, exalted is He, then revealed (Lo! those who purchase a small gain at the cost of Allah's covenant and their oaths…)". This was narrated by Bukhari from 'Abdan from Abu Hamzah from al-A'mash. Ahmad ibn Muhammad ibn Ibrahim al-Mihrajani informed us> 'Abd Allah ibn Muhammad ibn Muhammad al-Zahid> Abu'l-Qasim al-Baghawi> Muhammad ibn Sulayman> Salih ibn 'Umar> al-A'mash> Shaqiq> 'Abd Allah who reported that the Messenger of Allah, Allah bless him and give him peace, said: "Whoever lies in his oath in order to usurp a property, Allah will be angry with him when he will meet Him". "Then Allah, exalted is He, revealed: (Lo! those who purchase a small gain at the

cost of Allah's covenant and their oaths…) up to the end of the verse. Al-Ash'ath ibn Qays came and asked: 'What is it that Abu 'Abd al-Rahman is relating to you?' We said: 'Such-and-such'. He said: 'This verse was revealed about me. I reported to the Messenger of Allah, Allah bless him and give him peace, a dispute that I had with another man and so he asked me: 'do you have a proof'. I said: 'No!' He said: 'Then the man should swear'. I said: 'So let him swear'. The Messenger, peace be upon him, said: 'Whoever lies in his oath in order to usurp a property, Allah will be angry with him when he will meet Him'. And so Allah, exalted is He, revealed (Lo! those who purchase a small gain at the cost of Allah's covenant and their oaths)' ". This was narrated by Bukhari from Hajjaj ibn Minhal from Abu 'Awanah; and it was also narrated by Muslim from Abu Bakr ibn Abi Shaybah from Waki' and also from Ibn Numayr from Abu Mu'awiyah; and all these narrators reported from al-A'mash. Abu 'Abd al-Rahman al-Shadhyakhi informed us> Muhammad ibn 'Abd Allah ibn Muhammad ibn Zakariyya> Muhammad ibn 'Abd al-Rahman al-Faqih> Muhammad ibn Yahya> 'Abd al-Razzaq> Sufyan> Mansur and al-A'mash> Abu Wa'il> 'Abd Allah who reported that the Messenger of Allah, Allah bless him and give him peace, said: "No man makes a false oath to seize a property which does not belong to him except that Allah will be angry with him when he meets Him. Allah, exalted is He, then revealed (Lo! those who purchase a small gain at the cost of Allah's covenant and their oaths…)". He said: "Then al-Ash'ath came while 'Abd Allah was in the process of relating to them the narration, and said: 'This was revealed about me and another man with whom I had a dispute regarding a well. The Prophet, Allah bless him and give him peace, asked me: 'Do you have proof [that this well is yours]?' I replied that I did not. He said: 'Then let the man swear for you'. I said: 'Let him swear'. And then the verse (Lo! those who purchase a small gain at the cost of Allah's covenant and their oaths) was revealed' ". 'Amr ibn Abu 'Amr al-Muzakki informed us> Muhammad ibn al-Makki> Muhammad ibn Yusuf> Muhammad ibn Isma'il Bukhari> 'Ali ibn 'Abd Allah> Hushaym> al-'Awwam ibn Hawshab> Ibrahim ibn 'Abd al-Rahman> 'Abd Allah ibn Abi Awfa who reported that a man was selling a merchandise in the market place and swore that he was selling it for a price lower than the price with which he bought it, just to make one Muslim man buy it from him. As a result of which, Allah, exalted is He, revealed (Lo! those who purchase a small gain at the cost of Allah's covenant and their oaths…). Said al-Kalbi: "Due to scarcity of foodstuff, some poor Jewish scholars went to seek help from Ka'b ibn al-Ashraf in Medina. Ka'b asked them: Is there anything in your Scripture which indicates that this man is Allah's Messenger?' They said: 'Yes! Do you not find the same?' He said: 'No, I don't!' They said: 'Well, we bear witness that he is Allah's servant and Messenger'. Ka'b said: 'Allah has deprived you of much good, you came to me and I really wanted to be good to you and to clothe your dependents. But Allah has deprived you and deprived your dependents'. They said: 'We only thought that he is the man. Give us some respite until we meet him'. They went and wrote down a description which was different than that of the Prophet [Allah bless him and give him peace, as was in their Scripture]. After which they met the Prophet of Allah, Allah bless him and give him peace, spoke with him and asked him some questions. They went back to Ka'b and said: 'We had thought that he was Allah's Messenger but when we met him we realised that he does not fit the description that we had and found that his description is different'. They got out the new description which they wrote down and showed it to Ka'b. Ka'b was very happy with them. He fed them and spent on them. Because of this Allah, exalted is He, revealed this verse". Said 'Ikrimah: "This verse was revealed about Rafi' and Kinanah ibn Abu'l-Huqayq as well as Huyayy ibn Akhtab, and other Jewish chiefs. They had concealed Allah's covenant with them in the Torah regarding Muhammad, Allah bless him and give him peace, which they had changed with their own hands and wrote instead something different in order not to miss the gains and earning they procured from their followers".

[3:79]

(It is not (possible) for any human being unto whom Allah had given the Scripture…) [3:79]. Al-Dahhak and Muqatil said: "This was revealed about the Christians of Najran due to their worship of Jesus. His saying (…for any human being…) refers to Jesus and (…had given the Scripture…) refers to the Gospel". And according to the narration of al-Kalbi and 'Ata', Ibn 'Abbas said: "Abu Rafi' the Jew and the head of the Christians of Najran said: 'O Muhammad! Do you want us to worship you and take you as our Lord?' The Messenger of Allah, Allah bless him and give him peace, said: 'Allah forbid that other than Allah Himself be worshipped or that we be commanded to worship other than Allah. This is not what Allah has sent me for nor did He command me with this'. And so Allah, exalted is He, revealed this verse". Said al-Hasan: "I heard that a man said: 'O Messenger of Allah! [Is it enough that] we greet you as we greet each other? Should we not prostrate to you?' He said: 'One ought not to prostrate to anyone besides Allah. Rather, do honour your Prophet, and give people their due'. Allah, exalted is He, then revealed this verse".

[3:83]

(Seek they other than the religion of Allah…) [3:83]. Said ibn ‘Abbas: “The people of the two Scriptures [the Jews and the Christians] went to the Messenger of Allah, Allah bless him and give him peace, to settle a dispute regarding Abraham's religion, for one of these parties claimed that they had the best claim to his religion. The Prophet, Allah bless him and give him peace, said: ‘None of the parties has anything to do with the religion of Abraham’. But this statement angered both parties. They said: ‘By Allah, we do not accept your judgement nor are we going to follow your religion!’ Allah, exalted is He, then revealed (Seek they other than the religion of Allah…)”.

[3:86]

(How shall Allah guide a people who disbelieved after their belief…) [3:86]. Abu Bakr al-Harithi informed us> Abu Muhammad ibn Hayyan> Abu Yahya 'Abd al-Rahman ibn Muhammad> Sahl ibn 'Uthman> 'Ali ibn 'Asim> Khalid and Dawud> 'Ikrimah> Ibn 'Abbas who reported that a man from the Helpers renounced his religion and joined the idolaters, and Allah, exalted is He, revealed (shall Allah guide a people who disbelieved after their belief) up to His saying (Save those who afterward repent…) (3:89). His people sent him these verses and when they were read to him, he said: “By Allah, my people are not telling a lie about the Messenger of Allah, Allah bless him and give him peace, nor is the Messenger of Allah, Allah bless him and give him peace, telling a lie about Allah. By Allah, I will believe all three”, and he went back repentant. The Messenger of Allah, Allah bless him and give him peace, accepted his repentance and let him be. Abu Bakr informed us> Abu Muhammad> Abu Yahya> Sahl> Yahya ibn Abi Za'idah> Dawud ibn Abi Hind> 'Ikrimah> Ibn 'Abbas who said: “A certain man from the Helpers renounced Islam and joined idolatry. He later regretted this and sent to his people to ask the Messenger of Allah, Allah bless him and give him peace, whether his repentance would be accepted since he regrets his apostasy. Allah, exalted is He, revealed (How shall Allah guide a people who disbelieved after their belief) until His saying (Save those who afterward repent). When the man's people sent him these verses, he came back and became Muslim”. Abu 'Abd al-Rahman ibn Abu Hamid informed us> Abu Bakr ibn Zakariyya> Muhammad ibn 'Abd al-Rahman al-Faqih> Ahmad ibn Sayyar> Musaddid ibn Musarhad> Ja'far ibn Sulayman> Hamid al-A'raj> Mujahid who said: “Al-Harith ibn Suwayd was a Muslim. He was with the Messenger of Allah, Allah bless him and give him peace. But he later renounced Islam and joined his own people. Then Allah, exalted is He, revealed this verse (How shall Allah guide a people who disbelieved after their belief) up to His saying (Save those who afterward repent). A man from amongst his people took these verses and read them to him. Al-Harith said: 'By Allah, I know that you are truthful, and I know that the Messenger of Allah, Allah, bless him and give him peace, is more truthful than you, and Allah, exalted is He, is more truthful than all'. He went back, declared his Islam and became a good Muslim”.

[3:90]

(Lo! those who disbelieve after their (profession of) belief…) [3:90]. Said al-Hasan, Qatadah and ‘Ata’ al-Khurasani: “This was revealed about the Jews who disbelieved in Jesus and the Gospel and added to their disbelief by disbelieving in Muhammad and the Qur’an”. And Abu’l-‘Aliyah said: “This was revealed about the Jews and Christians who disbelieved in Muhammad, Allah bless him and give him peace, after they had believed in his attributes and description, and then added to their disbelief by remaining disbelievers”.

[3:93]

(All food was lawful unto the Children of Israel…) [3:93]. Said Abu Rawq and al-Kalbi: “This was revealed when the Prophet, Allah bless him and give him peace, said: ‘We follow the religion of Abraham’. The Jews responded to this by saying: ‘How can this be so when you eat the meat of camels and drink their milk’. He said: ‘That was lawful for Abraham and so we make it lawful too’. The Jews said: ‘Everything that we take for unlawful today was unlawful to Noah and Abraham and so on and so forth until our time’. To refute them, Allah, exalted is He, revealed (All food was lawful unto the Children of Israel…)”.

[3:96]

(Lo! the first Sanctuary appointed for mankind…) [3:96]. Said Mujahid: "The Muslims and the Jews boasted to each other; the Jews said: 'Jerusalem is better and greater than the Ka'bah because it was the land to which the Prophets had migrated and it is also sacred'; while the Muslims said: 'No, the Ka'bah is better'. And so Allah, exalted is He, revealed this verse".

[3:100]

(O ye who believe! If ye obey a party of those who have received the Scripture…) [3:100]. Abu 'Amr al-Qantari informed me, among other things he gave me authorisation to relate from him> Muhammad ibn al-Husayn al-Haddadi> Muhammad ibn Yahya ibn Khalid> Ishaq ibn Ibrahim> al-Mu'ammil ibn Isma'il> Hammad ibn Yazid> Ayyub> 'Ikrimah who said: "The two tribes of the Aws and Khazraj had fought each other in the pre-Islamic period and upon the advent of Islam, Allah, exalted is He, united their hearts and had peace with each other. One day, a Jew sat in an assembly of mixed people which belonged to the Aws and Khazraj. He recited some poetry which was composed by one of the tribes during their war against each other. Something stirred within the people of the other tribe, and so they said: 'Our poet has said this and that about such-and-such a battle'. The others replied by saying: 'And our poet has said this and that about such-and-such a battle'. Suddenly some of them said: 'Let us start war all over again!' Those who belonged to the tribe of Aws cried: 'O people of Aws!' and those who belonged to the tribe of Khazraj cried: 'O people of Khazraj!' They all gathered up, took up arms and aligned themselves ready for to engage in battle. At this point, Allah, exalted is He, revealed this verse. The Prophet, Allah bless him and give him peace, went and stood between the two armies, read this verse and raised his voice in the process. When they heard his voice, they stopped talking and listened to him. When he finished his recitation, they all dropped their weapons and embraced one another, crying". Said Zayd ibn Aslam: "Shas ibn Qays, the Jew, was an old man who grew up in the pre-Islamic period. He was a great disbeliever. His hate for the Muslims was extreme and his resentful envy toward them was intense. One day, he passed by a group of Companions of the Messenger of Allah, Allah bless him and give him peace, from the Aws and the Khazraj who were gathered in an assembly and talking, and was infuriated to see their unity, friendliness and reconciliation when they were enemies in the pre-Islamic period. He said: 'The people of Banu Qaylah have united in this land. By Allah, we have no abode with them if they are united'. And so he instructed a youth who was with him, saying: 'Go and sit with them and then remind them of the event of Bu'ath and what happened before it and recite to them some of the poetry which they used to compose against each other'. Bu'ath was the day when the Aws fought against the Khazraj and the former emerged triumphant against the latter. The young man did as he was told which caused people to dispute with and boast to each other to the extent that two men from the two tribes — Aws ibn Qaydhi of the Banu Harithah clan of Aws and Jabbar ibn Sakhr of the Banu Salamah clan of the Khazraj — exchanged words and one of them said to the other: 'If you wish, by Allah, we will do it all over again'. Both camps got very angry and said: 'It's done! War is declared, and let us meet at al-Zahirah', a volcanic area toward which they headed. The Messenger of Allah, Allah bless him and give him peace, heard of this and went straight to them accompanied by a group of Emigrants who were with him. When he got there, he said: 'O Muslims! You fight because of the call of pagan ignorance, even though I am still in your midst, and Allah has honoured you with Islam by means of which he severed from you the whole matter of pagan ignorance and united your hearts. Will you then revert to that which you used to do when you were disbelievers? Allah! Allah!' People realised straightaway that what they were about to do was of Satan's incitement and of the plotting of their enemies. They dropped their weapons, wept and embraced each other, and then left the scene with the Messenger of Allah, Allah bless him and give him peace, submissive and compliant. Allah, glorious and majestic is He, then revealed (O ye who believe!) meaning the Aws and the Khazraj (If ye obey a party of those who have received the Scripture) i.e. Shas and his followers (they will make you disbelievers after your belief)". Said Jabir ibn 'Abd Allah: "No one who had ever shown himself to us was more disliked than the Messenger of Allah, Allah bless him and give him peace. He gestured to us with his hand and we stopped and Allah, exalted is He, reconciled us. Then no one was more beloved to us than the Messenger of Allah, Allah bless him and give him peace. Never have I seen a day whose start was so ugly and monstrous and whose end was as good as that particular day".

[3:101]

(How can ye disbelieve….) [3:101]. Ahmad ibn al-Hasan al-Hiri informed us> Muhammad ibn Ya'qub> al-'Abbas al-Duri> Abu Nu'aym al-Fadl ibn Dukayn> Qays ibn al-Rabi'> al-Agharr> Khalifah ibn Husayn> Abu Nasr> Ibn 'Abbas who said: "The Aws and the Khazraj had a feud in the pre-Islamic period. One day, they mentioned to each other what had happened in that period and this led them to brandish their swords at each others. Upon being informed of what was happening, the Messenger of Allah, Allah bless him and give him peace, went to them and this verse was revealed (How can ye disbelieve, when it is ye unto whom Allah's revelations are recited, and His messenger is in your midst?) up to His saying (And hold fast, all of you together, to the cable of Allah, and do not separate) [3:103]". Al-Sharif Isma'il ibn al-Hasan ibn Muhammad ibn al-Husayn al-Naqib informed us> his grandfather Muhammad ibn al-Husayn> Ahmad ibn Muhammad ibn al-Hasan al-Hafiz> Hatim ibn Yunus al-Jurjani> Ibrahim ibn Abi al-Layth> al-Ashja'i> Sufyan> Khalifah ibn Husayn> Abu Nasr> Ibn 'Abbas who said: "The Aws and the Khazraj were one day talking and became angry with each other to the extent that war nearly broke out between them. They had taken arms and marched toward each other. Then the verse (How can ye disbelieve, when it is ye unto whom Allah's revelations are recited) up to His saying (He did save you from it…)".

[3:110]

(Ye are the best community that hath been raised up for mankind…) [3:110]. 'Ikrimah and Muqatil said: "This was revealed about ['Abd Allah] Ibn Mas'ud, Ubayy ibn Ka'b, Mu'adh ibn Jabal and Salim, the client of Abu Hudhayfah. Malik ibn al-Dayf and Wahb ibn Yahudha, both of them Jews, had said to them: 'Our religion is better than that to which you call us; and we are also more virtuous and better than you'. And Allah, exalted is He, revealed this verse as a response to them".

[3:111]

(They will not harm you save a trifling hurt…) [3:111]. Said Muqatil: "The Jewish chieftains Ka'b, Bahra, al-Nu'man, Abu Rafi', Abu Yasir and Ibn Surya went to 'Abd Allah ibn Salam and his followers, who had believed, and hurt them because of their acceptance of Islam and so Allah, exalted is He, revealed this verse".

[3:113]

(They are not all alike…) [3:113]. Ibn 'Abbas and Muqatil said: "When 'Abd Allah ibn Salam, Tha'labah ibn Sa'yah, Usayd ibn Sa'yah, Asad ibn 'Ubayd and other Jews embraced Islam, the Jewish rabbis said: 'Only the evil amongst us believed in Muhammad, for had they been among our best they would not have abandoned the religion of their forefathers'. They also said to them: 'You incurred a great loss when you have exchanged the religion of your forefathers with another religion'. Allah then revealed this verse (They are not all alike)". Said Ibn Mas'ud: "This was revealed regarding the nightfall prayer which is performed by the Muslims but not by the people of the Book". Abu Sa'id Muhammad ibn 'Abd al-Rahman al-Ghazi informed us> Abu 'Amr Muhammad ibn Ahmad al-Hiri> Ahmad ibn 'Ali ibn al-Muthanna> Abu Khaythamah> Hashim ibn al-Qasim> Shayban> 'Asim> Zirri> Ibn Mas'ud who said: "The Messenger of Allah, Allah bless him and give him peace, delayed the time of the nightfall prayer. When he came out to lead the prayer, he found people waiting for the prayer. He said: 'There is no one among the adherents of other religions who is remembering Allah, exalted is He, at this hour except you'. And Allah, exalted is He, revealed these verses (They are not all alike. Of the People of the Scripture there is a staunch community who recite the revelations of Allah in the night season…) up to His saying (Allah is Aware of those who ward off (evil)) [3:115]". Sa'id ibn Muhammad ibn Ahmad ibn Nuh informed us> Abu 'Ali ibn Ahmad al-Faqih> Muhammad ibn al-Musayyab> Yunus ibn 'Abd al-A'la> 'Abd Allah ibn Wahb> Yahya ibn Ayyub> Ibn Zahr> Sulayman> Zirr ibn Hubaysh> 'Abd Allah ibn Mas'ud who said: "One night, the Messenger of Allah, Allah bless him and give him peace, did not come out. He was at one of his relatives or wives. He did not come to us to lead the night prayer until one third of the night had elapsed. When he came and found some of us lying down and some praying, he gave us the good news, saying: 'None of the people of the book perform this prayer'. And the verse (They are not all alike. Of the People of the Scripture there is a staunch community who recite the revelations of Allah in the night season, falling prostrate (before Him)) was revealed".

[3:118]

(O ye who believe! Take not for intimates others than your own folk…) [3:118]. Ibn 'Abbas and Mujahid said: "This was revealed about a group of believers who took some hypocrites as intimate friends and had ties with some Jewish men due to bonds of kinship, friendship, alliance, neighbourhood and milk relations which they had with them. Allah, exalted is He, revealed this verse warning them against taking them as intimates for fear lest they turn them away from their religion".

[3:121]

(And when thou settedst forth at daybreak from thy housefolk…) [3:121]. This was revealed about the Battle of Uhud. Sa'id ibn Muhammad al-Zahid informed us> Abu 'Ali al-Faqih> Abu'l-Qasim al-Baghawi> Yahya ibn 'Abd al-Hamid al-Hammani> 'Abd Allah ibn Ja'far al-Makhrami> Ibn 'Awn> al-Miswar ibn Makhramah who said: "I said to 'Abd al-Rahman ibn 'Awf: 'Uncle, tell me about what happened to you at Uhud?' He said: 'Read the first one hundred and twenty verses of Al 'Imran you will find your answer: (And when thou settedst forth at daybreak from thy housefolk) up to His saying (Then, after grief, He sent down security for you…) [3:154]' ".

[3:128]

(It is no concern at all of thee…) [3:128]. Abu Bakr Ahmad ibn Muhammad al-Tamimi informed us> 'Abd Allah ibn Muhammad ibn Ja'far> 'Abd al-Rahman ibn Muhammad al-Razi> Sahl ibn 'Uthman al-'Askari> 'Abidah ibn Humayd> Humayd al-Tawil> Anas ibn Malik who said: "On the day of Uhud, one of the molar teeth of the Messenger of Allah, Allah bless him and give him peace, was broken and his face bled. The Prophet, Allah bless him and give him peace, said while blood was running down his face: 'How can a people ever succeed when they stain the face of their Prophet with blood while he is calling them to their Lord?' And Allah, exalted is He, revealed (It is no concern at all of thee (Muhammad) whether He relent toward them or punish them; for they are evil-doers)". Muhammad ibn 'Abd al-Rahman al-Ghazi informed us> Abu 'Amr ibn Hamdan> Ahmad ibn 'Ali ibn al-Muthanna> Ishaq ibn Abi Isra'il> 'Abd al-'Aziz ibn Muhammad> Ma'mar> al-Zuhri> Salim> his father who said: "The Messenger of Allah, Allah bless him and give him peace, cursed so and so from amongst the hypocrites at the dawn prayer. But Allah, glorious and majestic is He, revealed (It is no concern at all of thee (Muhammad) whether He relent toward them or punish them; for they are evil-doers)". Narrated by Bukhari from Hayyan from Ibn al-Mubarak from Ma'mar; and also by Muslim from Thabit from Anas. Abu Bakr Muhammad ibn Ibrahim al-Farisi informed us> Muhammad ibn 'Isa ibn 'Amrawayh> Ibrahim ibn Muhammad> Muslim ibn al-Hajjaj> al-Qa'nabi> Hammad ibn Salamah> Thabit> Anas who reported that at the Battle of Uhud the Messenger of Allah, Allah bless him and give him peace, had a molar broken and head bashed in such that his blood was spilt. When this happened, he said: "How can a people ever succeed who break his molar and bash in his head when he is calling them to their Lord?" And so Allah, glorious and majestic is He, revealed (It is no concern at all of thee (Muhammad)). Abu Ishaq al-Tha'alibi informed us> 'Abd Allah ibn Hamid al-Wazzan> Abu Hamid ibn al-Sharqi> Muhammad ibn Yahya> 'Abd al-Razzaq> Ma'mar> al-Zuhri> Salim> his father who heard the Messenger of Allah, Allah bless him and give him peace, say at the dawn prayer upon raising his head from bowing: "O Allah! Praise be to You; O Allah! Curse so and so", he prayed against the hypocrites. And so Allah, glorious and majestic is He, revealed (It is no concern at all of thee (Muhammad)). This was narrated by Bukhari through the channel of al-Zuhri from Sa'id ibn al-Musayyab, and the full report is better than this. The judge Abu Bakr Ahmad ibn al-Hasan informed us> Abu'l-'Abbas Muhammad ibn Ya'qub> Bahr ibn Nasr> Ibn Wahb> Yunus ibn Yazid> Ibn Shihab> Sa'id ibn al-Musayyab and Abu Salamah ibn 'Abd al-Rahman> Abu Hurayrah who said: "After finishing his recitation, bowing and then standing upright, the Messenger of Allah, Allah bless him and give him peace, used to say: 'Allah hears whoever praises Him and our Lord all praise belongs to You', then he would say while still standing in prayer: 'O Allah! Save al-Walid ibn al-Walid, Salamah ibn Hisham, 'Ayyash ibn Abi Rabi'ah and the downtrodden believers. O Allah! Tighten Your grip on Mudar, and make their years like the years of Joseph. O Allah! Curse Lihyan, Ri'l and Dhakwan as well as 'Usayyah, they disobeyed Allah and His Messenger'. But then we heard that he stopped making this supplication when this verse was revealed (It is no concern at all of thee (Muhammad) whether He relent toward them or punish them; for they are evil-doers)". This was narrated by Bukhari from Musa ibn Isma'il from Ibrahim ibn Sa'd from al-Zuhri.

[3:135]

(And those who, when they do an evil thing or wrong themselves, remember Allah) [3:135]. 'Ata' reported that Ibn 'Abbas said: "This was revealed about Nabhan, the seller of dates. A beautiful woman came to buy dates from him. He hugged and kissed her but then he regretted his action. He went to the Prophet, Allah bless him and give him peace, and mentioned what he did. This verse was then revealed". And he said, according to the narration of al-Kalbi: "The Prophet, Allah bless him and give him peace, tied two men, one from the Helpers and one from Thaqif, with the bond of brotherhood and they were inseparable. The Messenger of Allah, Allah bless him and give him peace, went out one day to one of his military expeditions and the man from Thaqif accompanied him, leaving his wife and business under the care of the Helper who used to look after the family of the man from Thaqif. One day he saw the wife of his friend who had just finished having a bath, with her hair spread, and he fell for her. He entered in on her without asking permission and leaned to kiss her but she put her hand on her face such that he kissed the outside of her hand. But then he regretted what he had done, felt the shame of his action and retreated. Upon his retreat, his friend's wife exclaimed: 'Glory be to Allah! You have betrayed your trust, disobeyed your Lord and failed to get what you desired!' Regretting his action, the man went wandering in the mountains, to repent to Allah, exalted is He, from his action. When the man from Thaqif returned to his family, she informed him of what had happened. He went out looking for his friend until somebody told him where to find him. He found him in prostration, saying: 'My Lord, my sin! My sin! I have betrayed my brother!' His friend said: 'O so-and-so come let us go to the Messenger of Allah, Allah bless him and give him peace, and ask him about your sin, haply Allah will ease your situation and relent on you'. And so he went back with him until they reached Medina one day, at the time of 'Asr prayer and Gabriel, peace be upon him, brought down the news of the acceptance of his repentance. The Messenger of Allah, Allah bless him and give him peace, recited to him (And those who, when they do an evil thing) up to His saying (a bountiful reward for workers!). When he finished 'Umar [ibn al-Khattab] asked: ''O Messenger of Allah! This applies specifically to him or is it to all people?' The Messenger said: 'No, it applies to all' ". Abu 'Amr Muhammad ibn 'Abd al-'Aziz al-Marwazi informed me> Muhammad ibn al-Husayn al-Haddadi> Muhammad ibn Yahya> Ishaq ibn Ibrahim> Rawh> Muhammad> his father> 'Ata' who reported that the Muslims asked the Prophet, Allah bless him and give him peace: "Are the Children of Israel more honoured in the sight of Allah than us? When one of them committed a sin, he found the following morning, written on his door step, what he should do to expiate his sin, 'cut off your nose', 'cut off your ear', 'do this or do that'. The Prophet, Allah bless him and give him peace, did not respond. But then this verse was revealed (And those who, when they do an evil thing) upon which the Prophet, Allah bless him and give him peace, said: 'Shall I not inform you of that which is better than all of that', and he recited this verse".

[3:139]

(Faint not nor grieve…) [3:139]. Said Ibn 'Abbas: "The Companions of the Messenger of Allah, Allah bless him and give him peace, were defeated at the Battle of Uhud. As they were in this situation, Khalid ibn al-Walid came forward leading a group of horsemen from the idolaters intending to climb over the hill to gain position of height over the Muslims. When he saw what was happening, the Messenger of Allah, Allah bless him and give him peace, said: 'O Allah! Make that they are not above us. O Allah! We have no strength or might except through You. O Allah! No one worships You in this land except this group'. Allah then revealed these verses. A group of Muslim marksmen took the initiative, climbed the hill and targeted the horses of the idolaters until they defeated them, hence His saying (for ye will overcome them…)".

[3:140]

(If ye have received a blow, the (disbelieving) people have received a blow the like thereof) [3:140]. Said Rashid ibn Sa'd: "When the Messenger of Allah, Allah bless him and give him peace, returned from Uhud, sad and dejected, women whose husbands and sons were killed went to him crying and slapping their faces. Seeing this, the Messenger of Allah, Allah bless him and give him peace, exclaimed: 'Is this how Your Messenger is treated?' And Allah, exalted is He, revealed this verse (If ye have received a blow, the (disbelieving) people have received a blow the like thereof)".

[3:144]

(Muhammad is but a messenger, messengers (the like of whom) have passed away before him) [3:144]. Said 'Atiyyah al-'Awfi: "In the Battle of Uhud, people ran away and some of them said: 'Muhammad has been killed, why not surrender to them, they are your brothers after all?' But some said: 'If Muhammad is killed, why do you not continue what your Prophet was doing until you join him?' Allah, exalted is He, then revealed (Muhammad is but a messenger, messengers (the like of whom) have passed away before him) up to His saying (And with how many a prophet have there been a number of devoted men who fought (beside him). They quailed not for aught that befell them in the way of Allah, nor did they weaken… So Allah gave them the reward of the world…)".

[3:151]

(We shall cast terror into the hearts of those who disbelieve) [3:151]. Said al-Suddi: "After Uhud, Abu Sufyan and the idolaters headed toward Mecca. But after they traversed a certain distance, they felt regret, saying: 'Evil is that which we have done! We massacred them such that none of them remained except those who fled from the battlefield and then we left them alone. Go back and exterminate them'. But when they decided to do so, Allah, exalted is He, cast terror in their hearts which made them decide against what they had resolved to do. Allah, exalted is He, then revealed this verse".

[3:152]

(Allah verily made good His promise unto you…) [3:152]. Said Muhammad ibn Ka'b al-Qurazi: "When the Messenger of Allah, Allah bless him and give him peace, returned to Medina after that with which they were afflicted at Uhud, some of his Companions said: 'From whence did this come to us when Allah has promised us victory?' And so Allah, exalted is He, revealed this verse (Allah verily made good His promise unto you) up to His saying (Some of you desired the world…), i.e. the marksmen who did what they did at Uhud".

[3:161]

(It is not for any prophet to embezzle (an yaghilla)…) [3:161]. Muhammad ibn 'Abd al-Rahman al-Mutawwa'i informed us> Abu 'Amr Muhammad ibn Ahmad al-Hiri> Abu Ya'la> Abu 'Abd Allah ibn 'Umar ibn Aban> Ibn al-Mubarak> Sharik> Khusayf> 'Ikrimah> Ibn 'Abbas who said: "Some red velvet acquired as booty from the idolaters at the Battle of Badr was unaccounted for, and some people said: 'Perhaps it is the Prophet, Allah, bless him and give him peace, who took it'. And so Allah, exalted is He, revealed (It is not for any prophet to embezzle (an yaghulla)). Khusayf asked Sa'id ibn Jubayr: 'Is it (It is not for any prophet to be embezzled (an yughalla))?' He answered: 'No, he can be embezzled and even killed' ". Abu'l-Hasan Ahmad ibn Ibrahim al-Najjar> Abu'l-Qasim Sulayman ibn Ayyub al-Tabarani> Muhammad ibn Ahmad ibn Yazid al-Narsi> Abu 'Amr Hafs ibn 'Umar al-Duri> Abu Muhammad al-Yazidi> Abu 'Amr ibn al-'Ala'> Mujahid> Ibn 'Abbas who used to object against anyone who read (It is not for any prophet to be embezzled (an yughalla)) and used to say: "How could he not be embezzled when he used to be killed? Allah, exalted is He, says (… and slew the Prophets wrongfully…) [3:112]. Rather the hypocrites accused the Prophet, Allah bless him and give him peace, of taking to himself some of the booty, and Allah, exalted is He, revealed (It is not for any prophet to embezzle (an yaghulla))". Ahmad ibn Muhammad ibn Ahmad al-Asfahani informed us> 'Abd Allah ibn Ahmad al-Asfahani> Abu Yahya al-Razi> Sahl ibn 'Uthman> Waki'> Salamah> al-Dahhak who said: "The Messenger of Allah, Allah bless him and give him peace, sent some men in a reconnaissance patrol and he acquired some booty which he distributed on people while denying those who went in that reconnaissance patrol. When the latter came they said: 'He has distributed the booty without apportioning anything for us', as a result of which this verse was revealed (It is not for any prophet to embezzle (an yaghulla)) which was read by al-Dahhak as an yaghalla". Said Ibn 'Abbas according to the narration of al-Dahhak: "When the Messenger of Allah, Allah bless him and give him peace, got possession of the booties of Hawazin at the Battle of Hunayn, one man cheated him by holding back a needle, and so Allah, exalted is He, revealed this verse". And Qatadah said: "It was revealed when groups from amongst his Companions cheated". Said al-Kalbi and Muqatil: "It was revealed when the marksmen left their positions on the day of Uhud because of the booty. They said: 'We fear that the Messenger of Allah, Allah bless him and give him peace, would say: whoever takes anything it belongs to him; and does not divide the booty as he did after the Battle of Badr'. The Messenger of Allah, Allah bless him and give him peace, said: 'Did you think that we

would cheat you and not apportion for you'. Allah, exalted is He, then revealed this verse". It was also reported from Ibn 'Abbas that noble people called upon the Messenger of Allah, Allah bless him and give him peace, to apportion for them something from the booty, and so this verse was revealed.

[3:165]

(And was it so, when a disaster smote you…) [3:165]. Said Ibn 'Abbas: "'Umar ibn al-Khattab related to me, saying: 'The following year at the Battle of Uhud, they were punished for taking ransom in exchange for releasing the prisoners of the disbelievers. Seventy among them were killed, the Companion of the Messenger of Allah, Allah bless him and give him peace, fled from fighting and his molar was broken and his skull smashed to the extent that blood flowed over his face. Allah, exalted is He, then revealed (And was it so, when a disaster smote you) up to His saying (It is from yourselves…). He said: Because of the ransom you took'

[3:169]

(Think not of those, who are slain in the way of Allah, as dead…) [3:169]. Muhammad ibn Ibrahim ibn Muhammad ibn Yahya> Abu Sa'id Isma'il ibn Ahmad al-Khilali> 'Abd Allah ibn Zaydan ibn Yazid al-Bajli> Abu Kurayb> 'Abd Allah ibn Idris> Muhammad ibn Ishaq> Isma'il ibn Abi Umayyah> Abu'l-Zubayr> Sa'id ibn Jubayr> Ibn 'Abbas who reported that the Messenger of Allah, Allah bless him and give him peace, said: "When your brothers were killed at Uhud, Allah placed their spirits inside green birds which go to the rivers of Paradise and eat of its fruits and reach to lamps hanging in the shade of the Throne. When they tasted the wholesomeness of their food, drink and abode, they said: 'Who would inform our brothers, on our behalf, that we are being provided in Paradise, so that they do not shy away from Jihad or shirk away from war?' Allah, glorious and majestic is He, said: 'I will inform them on your behalf', and so He revealed (Think not of those, who are slain in the way of Allah, as dead. Nay, they are living. With their Lord they have provision)". This was related by al-Hakim in his Sahih from 'Uthman ibn Abi Shaybah. Muhammad ibn 'Abd al-Rahman al-Ghazi informed us> Muhammad ibn Ahmad ibn Hamdan> Hamid ibn Muhammad ibn Shu'ayb al-Balkhi> 'Uthman ibn Abi Shaybah> 'Abd Allah ibn Idris and he related the narration. This was narrated by al-Hakim> 'Ali ibn 'Isa al-Hiri> Musaddid> 'Uthman ibn Abi Shaybah. Abu Bakr al-Harithi informed us> Abu'l-Shaykh al-Hafiz> Ahmad ibn al-Husayn al-Hadhdha'> 'Ali ibn al-Madini> Musa ibn Ibrahim ibn Bashir ibn al-Fakih al-Ansari> Talhah ibn Khirash> Jabir ibn 'Abd Allah who said: "The Messenger of Allah, Allah bless him and give him peace, once looked at me and said: 'I see that you are worried, what is wrong?' I said: 'My father was killed and left behind dependents and debts'. He said: 'Shall I inform you: Allah has never spoken to anyone except from behind a veil but has spoken to your father face to face, without a veil or messenger in between, and He said to him: 'My slave, ask and you shall be given'. He said: 'I ask you to take me back to the life of the world so that I get killed again for Your sake'. Allah said to him: 'It has already been decreed that they shall not go back to it'. He said: 'Then inform those whom I have left behind'. And so Allah, exalted is He, revealed (Think not of those, who are slain in the way of Allah, as dead)". Abu 'Amr al-Qantari informed me among what he narrated to me in writing> Muhammad ibn al-Husayn> Muhammad ibn Yahya> Ishaq ibn Ibrahim> Waki'> Sufyan> Salim al-Aftas> Sa'id ibn Jubayr who said regarding the verse (Think not of those, who are slain in the way of Allah, as dead. Nay, they are living): "When Hamzah ibn 'Abd al-Muttalib and Mus'ab ibn 'Umayr were killed at the Battle of Uhud and saw the good with which they were provided, they said: 'If only our brothers knew what we were given of good so that that their desire for Jihad increases'. And so Allah, exalted is He, said: 'I will inform them on your behalf', and He revealed (Think not of those, who are slain in the way of Allah, as dead. Nay, they are living) up to His saying (… and that Allah wasteth not the wage of the believers) [3:171]". Said Abu'l-Duha: "This verse was revealed specifically about those who were killed at the Battle of Uhud". And a group of Qur'anic commentators mentioned that this verse was revealed about the martyrs of the Battle of Bi'r Ma'unah whose story is well known; it was mentioned by Ibn Ishaq ibn Yasar in his book al-Maghazi. Others have mentioned that whenever the families of the martyrs tasted a blessing or sensed happiness, they felt some sorrow, saying: 'We are enjoying blessings and happiness while our fathers, sons and brothers are in the graves', and so Allah, exalted is He, revealed this verse to ease their sorrow and to inform about the state of their killed ones.

[3:172]

(As for those who heard the call of Allah and His messenger…) [3:172]. Ahmad ibn Ibrahim al-Muqri' informed us> Shu'ayb ibn Muhammad> Makki ibn 'Abdan> Abu'l-Azhar> Rawh> Abu Yunus al-Qushayri> 'Amr ibn Dinar who reported that the Messenger of Allah, Allah bless him and give him peace, made a general call to arms after the Battle of Uhud, when the idolaters had departed, and seventy men answered his call and he went after the retreating army of the idolaters. On his way back to Mecca, Abu Sufyan met a caravan from Khuza'ah and he said to them: "If you see Muhammad coming after me, tell him that we are in great numbers". When the Prophet, Allah bless him and give him peace, met them and asked them about Abu Sufyan, they said to him: "We saw him with a huge army whereas yours is very small; you will not be safe with him". But the Messenger of Allah, Allah bless him and give him peace, refused to listen to them and went after him. But Abu Sufyan went ahead of him and entered Mecca. Allah, exalted is He, then revealed (As for those who heard the call of Allah and His messenger) up to His saying (Fear them not; fear Me, if ye are true believers) [3:175]. 'Amr ibn Abi 'Amr informed us> Muhammad ibn Makki> Muhammad ibn Yusuf> Muhammad ibn Isma'il> Muhammad> Abu Mu'awiyah> Hisham ibn 'Urwah> his father> 'A'ishah who said to 'Urwah [ibn al-Zubayr] regarding Allah's saying (As for those who heard the call of Allah and His messenger): "O my nephew! Your father, al-Zubayr, and grandfather, Abu Bakr, were among them. When the Messenger of Allah, Allah bless him and give him peace, suffered that which he suffered at the Battle of Uhud, and after the idolaters had left, he feared their return, and so he said: 'Who will go after them?' He selected seventy men from amongst them, among whom were Abu Bakr and al-Zubayr".

[3:173]

(Those unto whom men said: Lo! the people have gathered against you, therefor fear them…) [3:173]. Abu Ishaq al-Tha'alibi informed us> Abu Salih Shu'ayb ibn Muhammad> Abu Hatim al-Tamimi> Ahmad ibn al-Azhar> Rawh ibn 'Ubadah> Sa'id> Qatadah who said: "This refers to the day of Uhud, following the deaths and wounds that the Muslims had suffered and after the idolaters, Abu Sufyan and his company, had left. The Prophet, Allah bless him and give him peace, said to his Companions: 'Would a group gather for war for Allah's sake and seek their enemy, for this is more prone to cause damage to the enemy and more likely to drive them away for a distance?' A group set off, despite of what Allah knew of their extreme exhaustion. When they reached Dhu'l-Hulayfah, the Bedouins and other people came to them, saying: 'Abu Sufyan is going to attack you', but they only said: 'Allah is Sufficient for us! Most Excellent is He in Whom we trust!' And so Allah, exalted is He revealed about them (Those unto whom men said: Lo! the people have gathered against you, therefor fear them) [3:173] up to His saying (… and Allah is of Infinite Bounty) [3:174]".

[3:179]

(It is not (the purpose) of Allah to leave you in your present state…) [3:179]. Al-Suddi reported that the Messenger of Allah, Allah bless him and give him peace, said: "The members of my community were shown to me in their forms, as they were shown to Adam, and I was informed about who would believe in me and who would disbelieve". When the hypocrites heard this, they mocked him, saying: "Muhammad claims that he knows who would believe in him and who would not. Yet, we are in his midst and he does not know us", and so Allah revealed this verse. Said al-Kalbi: "The people of Quraysh said: 'O Muhammad! You claim that whoever opposes you will go to hellfire and Allah would be angry with him whereas whoever believes in you will go to the Garden and Allah will be pleased with him. In that case, inform us about who would believe in you and who would not?' And as a response, Allah, exalted is He, revealed this verse". And Abu'l-'Aliyah said: "The believers had asked about a sign by means of which they would differentiate between the believers and the hypocrites and so Allah. Exalted is He, revealed this verse".

[3:180]

(And let not those who hoard up that which Allah hath bestowed upon them of His bounty think…) [3:180]. Most Qur'anic commentators are unanimous that this verse was revealed about those who refused to pay the poor-due (Zakat). 'Atiyyah al-'Awfi also related that Ibn 'Abbas mentioned that this verse was revealed about the Jewish rabbis who concealed the description and prophethood of Muhammad, Allah bless him and give him peace. 'Hoard up' here means the concealment of knowledge which Allah, exalted is He, had bestowed upon them.

[3:181]

(Verily Allah heard the saying of those who said…) [3:181]. ‘Ikrimah, al-Suddi and Muqatil ibn Ishaq related that, one day, Abu Bakr al-Siddiq entered a Jewish place of study and found a group of Jewish people gathered around one of them called Finhas ibn ‘Azura, who was one of their doctors. Abu Bakr said to Finhas: “Fear Allah and embrace Islam, for by Allah you know well that Muhammad is the Messenger of Allah who has brought the truth to you from Allah. He is mentioned in your Torah; so believe and accept the truth and grant Allah a goodly offering and He will make you enter the Garden and multiply your reward”. Finhas responded: “O Abu Bakr, you claim that our Lord is asking us to lend Him our wealth. Yet, it is only the poor who borrow from the rich. And if what you say is true, it follows that Allah is poor and we are rich, for if He were rich He would not ask us to lend Him our wealth”. Abu Bakr al-Siddiq, may Allah be well pleased with him, became very angry and struck the face of Finhas with a mighty blow. He then said to him: “By Him in whose Hand is my soul, if it were not for the treaty between us, O enemy of Allah, I would have killed you”. Finhas went to the Messenger of Allah, Allah bless him and give him peace, and said: “O Muhammad! Look at what your companion has done to me”. The Messenger of Allah, Allah bless him and give him peace, asked Abu Bakr: “What has driven you to do what you have done?” He said: “O Messenger of Allah, this enemy of Allah has said something very serious. He claimed that Allah is poor and they are rich. I therefore got angry for the sake of Allah and hit his face”. But Finhas denied that he ever uttered those words, and so Allah, exalted is He, revealed this verse (Verily Allah heard the saying of those who said…) to give the lie to Finhas and to confirm that Abu Bakr al-Siddiq said the truth. ‘Abd al-Qahir ibn Tahir informed us> Abu ‘Amr ibn Matar> Ja‘far ibn al-Layth al-Ziyadi> Hudhayfah Musa ibn Mas‘ud> Shibl> Ibn Abi Najih> Mujahid who said: “This verse was revealed about the Jews; Abu Bakr, may Allah be well pleased with him, had struck the face of one of their men who said ‘Allah is poor and we are rich’ ”. Shibl commented: “I was informed that this man was Finhas the Jew, and it is also this man who said: (Allah’s hand is fettered) [5:64]”.

[3:183]

((The same are) those who say: Lo! Allah hath charged us…) [3:183]. Said al-Kalbi: “This was revealed about Ka‘b al-Ashraf, Malik ibn al-Dayf, Wahb ibn Yahudha, Zayd ibn Tabuh, Finhas ibn ‘Azura and Huyayy ibn Akhtab who went to the Messenger of Allah, Allah bless him and give him peace, and said: ‘You claim that Allah has sent you to us as a messenger and that He revealed a Scripture to you. Well, Allah has charged us in the Torah that we do not believe in any messenger who claims to have been sent by Allah until he brings us an offering which is devoured by fire. If you do that, we will believe in you’. And so Allah, exalted is He revealed this verse”.

[3:186]

(… and ye will hear much wrong from those who were given the Scripture before you, and from the idolaters…) [3:186]. Abu Muhammad al-Hasan ibn Muhammad al-Farisi informed us> Muhammad ibn 'Abd Allah ibn Hamdun> Abu Hamid Ahmad ibn al-Hasan> Muhammad ibn Yahya> Abu'l-Yaman> Shu'ayb> al-Zuhri> 'Abd al-Rahman ibn 'Abd Allah ibn Ka'b ibn Malik> his father (one of three men whose repentance was accepted) who reported that Ka'b al-Ashraf, the Jew, was a poet who used his poetry to satirize the Prophet, Allah bless him and give him peace, and incite the disbelievers of Quraysh against him. When the Prophet, Allah bless him and give him peace, went to Medina, he wanted to be in good terms with all its people who were a mixture of Muslims, idolaters and Jews. The Jews and idolaters, however, used to harm him, and his Companions, a great deal. Allah, exalted is He, commanded his Prophet, Allah bless him and give him peace, to endure their harm, and it is about them that He, exalted is He, revealed (and ye will hear much wrong from those who were given the Scripture before you, and from the idolaters…). 'Amr ibn Abi 'Amr al-Muzakki informed us> Muhammad ibn Makki> Muhammad ibn Yusuf> Muhammad ibn Isma'il Bukhari> Abu'l-Yaman> Shu'ayb> al-Zuhri> 'Urwah ibn al-Zubayr> Usamah ibn Zayd who informed him that the Messenger of Allah, Allah bless him and give him peace, mounted a donkey once, using a Fadakian piece of velvet as a saddlecloth, and had Usamah ibn Zayd follow behind him. He was going to visit Sa'd ibn 'Ubadah who was ill, at the Banu'l-Harith ibn al-Khazraj. This was before the Battle of Badr. He passed by an assembly which included, among others, 'Abd Allah ibn Ubayy. This was before the latter had accepted

Islam. This assembly included a mixture of Muslims, Jews and idolaters, the worshippers of idols. 'Abd Allah ibn Rawahah was also in this assembly. When the cloud of dust, stirred by the movement of the beast, reached the assembly, 'Abd Allah ibn Ubayy covered his nose with his cloak and said: "Do not cover us with dust". The Messenger of Allah, Allah bless him and give him peace, greeted them with the greeting of peace, stopped and climbed down his mount. He called them to Allah and recited to them some of the Qur'an. Then 'Abd Allah ibn Ubayy said: "O man, there is nothing more beautiful than what you had just said. And if it is true, we ask you not to annoy us in these assemblies of ours. Go back to your camp, and if somebody comes to you, then relate it to him". 'Abd Allah ibn Rawahah then said: "No, indeed, come and tell us about it in our own assemblies for we love it". The Muslims, idolaters and Jews then started to throw insults at each others until they were on the verge of assaulting one another. The Prophet, Allah bless him and give him peace, kept calming them until they stopped. He then mounted his beast and headed toward Sa'd ibn 'Ubadah. When he entered in on him, he said: "O Sa'd, did you not hear what Abu Hubab (he meant 'Abd Allah ibn Ubayy) said. He said this and that". Sa'd ibn 'Ubadah said: "O Messenger of Allah, forgive him. For by Him Who has revealed the Scripture, Allah has brought the truth which he revealed to you, and the people of this city had reconciled and come together to support it as one solid bloc. And so when Allah has driven away the enmity which existed between people by means of the truth which He bestowed upon you, his authority waned and this is why he said what he said". Upon hearing this, The Messenger of Allah, Allah bless him and give him peace, forgave him. Allah, exalted is He, then revealed (and ye will hear much wrong from those who were given the Scripture before you, and from the idolaters…).

[3:188]

(Think not that those who exult in what they have given…) [3:188]. Abu 'Abd al-Rahman Muhammad ibn Ahmad ibn Ja'far informed us> Abu'l-Haytham al-Marwazi> Muhammad ibn Yusuf> Muhammad ibn Isma'il al-Bukhari> Sa'id ibn Abi Maryam> Muhammad ibn Ja'far> Zayd ibn Aslam> 'Ata' ibn Yasar> Abu Sa'id al-Khudri who related that a group of hypocrites were in the habit of failing to join the Messenger of Allah, Allah bless him and give him peace, whenever he set off for a military expedition. But then they would come and apologize to him the moment he came back, swearing to him [about their sincerity] and wishing to be praised for that which they had not done. And so this verse (Think not that those who exult in what they have given…). This was narrated by Muslim> al-Hasan ibn 'Ali al-Halwani> Ibn Abi Maryam. Abu 'Abd al-Rahman al-Shadhyani informed us> Muhammad ibn 'Abd Allah ibn Muhammad ibn Zakariyya> Muhammad ibn 'Abd al-Rahman al-Daghuli> Muhammad ibn Jahm> Ja'far ibn 'Awf> Hisham ibn Sa'id> Zayd ibn Aslam who related that Marwan ibn al-Hakam was one day, whilst he was the governor of Medina, with Abu Sa'id al-Khudri, Zayd ibn Thabit and Rafi' ibn Khudayj. He asked: "O Abu Sa'id, regarding the saying of Allah, exalted is He, (Think not that those who exult in what they have given) and, by Allah, we do exult in what we give and like to be praised for what we have not done!" Abu Sa'id replied: "This was not revealed about that. Rather, a group of people at the time of the Prophet, Allah bless him and give him peace, were in the habit of failing to join him and his Companions in military expeditions. Whenever a setback or something disliked befell the Muslims, they exulted in their failure to join them; but when something good happened to the Muslims, they liked to be praised for what they had not done". Sa'id ibn Muhammad al-Zahid informed us> Abu Sa'id ibn Hamdun> Abu Hamid al-Sharqi> Abu'l-Azhar> 'Abd al-Razzaq> Ibn Jurayj> Ibn Abi Malikah> 'Alqamah ibn Waqqas who informed him that Marwan said to his chamberlain, Rafi': "Go to Ibn 'Abbas and say to him: 'If everyone who exults in what he does and likes to be praised for what he has not done will be chastised, then we will all be chastised'. Ibn 'Abbas replied: 'From whence did you get such an understanding? The Prophet, Allah bless him and give him peace, summoned the Jews in one occasion and asked them about something which they concealed and informed him about something different. They expected him to praise them for informing him about that which he asked them and exulted in their act of concealing that matter'. Ibn 'Abbas then recited (And (remember) when Allah laid a charge on those who had received the Scripture (He said) Ye are to expound it to mankind…) [Al 'Imran, 3:187]". This was narrated by Bukhari> Ibrahim ibn Musa> Hisham and also by Muslim> Zuhayr ibn Harb> Hajjaj; both Hajjaj and Hisham narrated it from Ibn Jurayj. Said al-Dahhak: "The Jews of Medina wrote to the Jews of Iraq and Yemen as well as to all the Jews of the earth whom they could contact: 'Muhammad is not Allah's Prophet, therefore hold fast to your religion and be unanimous about this'. Hence, they were unanimous in their disbelief in Muhammad, Allah bless him and give him peace, and the Qur'an and they exulted in this fact. They said: ''Praise be to Allah Who has united us and made it so we did not differ or leave our religion'. They also said: 'We are the people of fasting and prayer as well as the friends of Allah'. This is why Allah, exalted

is He, said (who exult in what they have given) i.e. in what they did (and love to be praised for what they have not done) i.e. for that which they had mentioned of fasting, prayer and worship".

[3:190]

(Lo! In the creation of the heavens and the earth…) [3:190]. Abu Ishaq al-Muqri' informed us> 'Abd Allah ibn Hamid> Ahmad ibn Muhammad ibn Yahya al-'Anbari> Ahmad ibn Najdah> Yahya ibn 'Abd al-Hamid al-Humani> Ya'qub al-Qummi Ja'far ibn Abi al-Mughirah> Sa'id ibn Jubayr> Ibn 'Abbas who said: "The people of Quraysh went to the Jews and said: 'What are the signs that Moses brought to you?' They replied: 'His staff and white hand for people to see'. Then they went to the Christians and said: 'How was Jesus in your midst?' They said: 'He restored eyesight to the blind, healed the leper and brought the dead back to life'. The people of Quraysh then went to the Prophet, Allah bless him and give him peace, and said: 'Ask your Lord to turn the hill of al-Safa into gold'. As a consequence, Allah, exalted is He, revealed (Lo! In the creation of the heavens and the earth and (in) the difference of night and day are tokens (of His Sovereignty) for men of understanding)".

[3:195]

(And their Lord hath heard them…) [3:195]. Isma'il ibn Ibrahim al-Nasrabadhi informed us> Abu 'Amr Isma'il ibn Najid> Ja'far ibn Muhammad ibn Suwar> Qutaybah ibn Sa'id> Sufyan> 'Amr ibn Dinar> Salamah ibn 'Umar ibn Abi Salamah (a man from the Banu Salamah) who said: "Umm Salamah said: 'O Messenger of Allah! Allah has not mentioned women with regard to migration at all', and Allah, exalted is He, revealed (And their Lord hath heard them (and He saith): Lo! I suffer not the work of any worker, male or female, to be lost. Ye proceed one from another)". This was narrated by al-Hakim Abu 'Abd Allah in his Sahih from Abu 'Awn Muhammad ibn Ahmad ibn Mahan> Muhammad ibn 'Ali ibn Yazid> Ya'qub ibn Humayd> Sufyan.

[3:196]

(Let not the vicissitude (of the success) of those who disbelieve, in the land, deceive thee…) [3:196]. This was revealed about the idolaters of Mecca. This is because they were living in comfort and ease, trading and enjoying themselves which led one believer to comment: "The enemies of Allah are enjoying that which we see of goodly life while we are dying of hunger and toil", and as a result this verse was revealed.

[3:199]

(And lo! of the People of the Scripture there are some who believe in Allah…) [3:199]. Said Jabir ibn 'Abd Allah, Anas, Ibn 'Abbas and Qatadah: "This was revealed about the Negus. When the latter died, Gabriel, peace be upon him, informed the Messenger of Allah, Allah bless him and give him peace, about his death on the same day he died. The Messenger of Allah, Allah bless him and give him peace, said to his Companions: 'Go out and perform the prayer of the dead on one of your brothers who died in a different land'. They asked him: 'Who is he?' And he told them it was the Negus. Then the Messenger of Allah, Allah bless him and give him peace, went out to the Baqi' and all that was between Medina and the land of Abyssinia was revealed to him such that he saw the bed of the Negus. He performed the prayer of the dead, uttering the expression Allahu akbar [Allah is the greatest] four times, and requested forgiveness for him. He then told his Companions: 'Request forgiveness for him!' The hypocrites commented: 'Look at this one, performing the prayer of the dead on a foreign Christian Abyssinian whom he has never seen and who does not even follow his religion'. Allah, exalted is He, then revealed this verse". Abu'l-Fadl Ahmad ibn Muhammad ibn 'Abd Allah ibn Yusuf informed us> Abu 'Amr Muhammad ibn Ja'far ibn Matar (by dictation)> Ja'far ibn Muhammad ibn Sinan al-Wasiti> Abu Hani' Muhammad ibn Bakkar al-Bahili> al-Mu'tamir ibn Sulayman> Humayd> Anas who reported that the Prophet of Allah, Allah bless him and give him peace, said to his Companions: "Get up and perform the prayer of the dead on your brother the Negus". Some of them said to others: "He is asking us to pray on a non-believer from Abyssinia!" And so Allah, exalted is He, revealed (And lo! of the People of the Scripture there are some who believe in Allah…). Mujahid, Ibn Jurayj and Ibn Zayd stated that this was revealed about all the believers of the people of the Book.

[3:200]

(O ye who believe! Endure, outdo all others in endurance…) [3:200]. Sa'id ibn Abi 'Amr al-Hafiz informed us> Abu 'Ali al-Faqih> Muhammad ibn Mu'adh al-Malini> al-Husayn ibn al-Hasan ibn Harb al-Maruzi> Ibn al-Mubarak> Mus'ab ibn Thabit ibn 'Abd Allah ibn al-Zubayr> Dawud ibn Salih who reported that Abu Salamah ibn 'Abd al-Rahman said: "O my nephew, do you know the occasion of this verse (O ye who believe! Endure, outdo all others in endurance…)". "No!" He answered. He said: "At the time of the Prophet, Allah bless him and give him peace, there were no ongoing military conquests in which one could engage. We only had to wait for the next prayer after performing the present one". Narrated by al-Hakim Abu 'Abd Allah in his Sahih from Abu Muhammad al-Muzani> Ahmad ibn Najdah> Sa'id ibn Mansur> Ibn al-Mubarak.

[4:2]

(Give unto orphans their wealth…) [4:2]. Muqatil and al-Kalbi said: "This was revealed about a man from Ghatafan who had in his possession an abundant fortune which belonged to his orphaned nephew. When this orphan reached the age of puberty he claimed this fortune but his uncle refused to give it to him. As a result they took their dispute to the Messenger of Allah, Allah bless him and give him peace, and then this verse was revealed. When the uncle heard this verse he said: 'We obey Allah and we obey His Messenger; we seek refuge in Allah from the great peril', and he handed the wealth over to his nephew. The Messenger of Allah, Allah bless him and give him peace, said: 'Whoever is saved from the stinginess of his ego and turn it over like thus will abide in Allah's Garden'. When the youth received his fortune, he spent it in the way of Allah, exalted is He, which prompted the Prophet, Allah bless him and give him peace, to say: 'The reward is confirmed but the sin still persists'. Some asked: 'O Messenger of Allah! We know that the reward is confirmed, but how is it that the sin still persists when he is spending his wealth in the way of Allah?' He said: 'The reward is confirmed for the youth while the sin persists for his father' ".

[4:3]

(And if ye fear that ye will not deal fairly by the orphans…) [4:3]. Abu Bakr al-Tamimi informed us> 'Abd Allah ibn Muhammad> Abu Yahya> Sahl ibn 'Uthman> Yahya ibn Za'idah> Hisham ibn 'Urwah> his father> 'A'ishah who said, regarding the words of Allah (And if ye fear that ye will not deal fairly by the orphans): "This was revealed about any custodian under whose care is a female orphan who possesses some wealth and does not have anyone to defend her rights. The custodian refuses to give this orphan in marriage out of greed for her money, harms her and treats her badly. And so Allah, exalted is He, says (And if ye fear that ye will not deal fairly by the orphans marry of the women, who seem good to you…) as long as they are lawful to you and leave this one". This was narrated by Muslim> Abu Kurayb> Abu Usamah> Hisham. Sa'id ibn Jubayr, Qatadah, al-Rabi', al-Dahhak and al-Suddi said: "People used to be wary of the wealth of orphans but took liberty with women and married whoever they liked. And sometimes they were fair to them and sometimes they were not. So when they asked about the orphans and the verse (Give unto orphans their wealth), regarding the orphans, was revealed, Allah, exalted is He, also revealed (And if ye fear that ye will not deal fairly by the orphans). He says here: 'Just as you fear that you will not deal fairly by the orphan, so should you fear that you do not deal fairly by women. Therefore, marry only as many as you can fulfil their rights, for women are like orphans as far as weakness and incapacity are concerned'. This is the opinion of Ibn 'Abbas according to the narration of al-Walibi".

[4:6]

(Prove orphans…) [4:6]. This was revealed about Thabit ibn Rifa'ah and his uncle. Rifa'ah died when his son Thabit was very young. The uncle of Thabit went to the Messenger of Allah, Allah bless him and give him peace, and said: "The son of my brother is an orphan under my care, what is lawful for me from his wealth? And when should I give him back his wealth?" And so Allah, exalted is He, revealed this verse.

[4:7]

(Unto the men (of a family) belongeth a share of that which parents and near kindred leave…) [4:7]. The commentators of the Qur'an said: "Aws ibn Thabit al-Ansari died and was survived by a wife whose name was Umm Kujjah and three daughters he had from her. Two men, who were the cousins and executors of

Thabit, whose names were Suwayd and ‘Arfajah, took all his wealth and failed to give anything to his wife or daughters. This is because in the pre-Islamic period women and children, even if they were male, did not inherit anything, for only older man did. They used to say: ‘Only those who fight riding horses and capture booty are entitled to inherit’. Umm Kujjah went to the Messenger of Allah, Allah bless him and give him peace, and said: ‘O Messenger of Allah! I am the widow of Aws ibn Malik and he has left me with daughters on whom I do not have anything to spend. Their father had left behind a considerable fortune which is now with Suwayd and ‘Arfajah who have failed to give me, or my daughters, anything when they are still under my care. They do not feed me or even care about them’. The Messenger of Allah, Allah bless him and give him peace, summoned them, and in their defence they said: ‘O Messenger of Allah! Her children cannot ride a horse, withstand any responsibility or harm an enemy!’ The Messenger of Allah, Allah bless him and give him peace, said: ‘Leave for now, I shall wait for what Allah relates to me concerning their matter’, and they left. Then Allah, exalted is He, revealed this verse”.

[4:10]

(Lo! Those who devour the wealth of orphans wrongfully…) [4:10]. Said Muqatil ibn Hayyan: “This verse was revealed about a man from Ghatafan called Marthad ibn Zayd. This man had devoured the fortune of his young, orphaned nephew who was under his charge, and so Allah, exalted is He, revealed this verse about him”.

[4:11]

(Allah chargeth you concerning (the provision for) your children…) [4:11]. Ahmad ibn Muhammad ibn Ahmad ibn Ja'far informed us> al-Hasan ibn Ahmad al-Makhladi> al-Mu'ammil ibn al-Hasan ibn 'Isa> al-Hasan ibn Muhammad ibn al-Sabbah> Hajjaj> Ibn Jurayj> Ibn al-Munkadir> Jabir who said: “The Messenger of Allah, Allah bless him and give him peace, and Abu Bakr came on foot to visit me at Banu Salamah when I was sick. He found me unconscious. He asked for some water, performed minor ritual ablution and then sprinkled some of the water on me and I woke up. I said: 'O Messenger of Allah! What shall I do with my wealth?' And so the verse (Allah chargeth you concerning (the provision for) your children: to the male the equivalent of the portion of two females…)”. This was narrated by Bukhari> Ibrahim ibn Musa> Hisham, and also by Muslim> Muhammad ibn Hatim> Hajjaj; and both Hisham and Hajjaj related this tradition from Ibn Jurayj. Abu Mansur Muhammad ibn Muhammad al-Mansuri informed us> 'Ali ibn 'Umar ibn Mahdi> Yahya ibn Sa'id>> Ahmad ibn al-Miqdam> Bishr ibn al-Mufaddal> 'Abd Allah ibn Muhammad ibn 'Aqil> Jabir ibn 'Abd Allah who said: “A woman came to the Messenger of Allah, Allah bless him and give him peace, with her two daughters and said: 'O Messenger of Allah! These are the daughters of Thabit ibn Qays, or perhaps she said Sa'd ibn al-Rabi', who was killed fighting on your side at the Battle of Uhud. Their uncle has taken possession of their fortune and inheritance and did not leave anything belonging to them except that he took it to himself, so what do you think, O Messenger of Allah? For by Allah, they will never get married unless they have some money'. The Messenger of Allah said to her: 'Allah will judge for you concerning this'. And so Surah al-Nisa' was revealed which contains (Allah chargeth you concerning (the provision for) your children: to the male the equivalent of the portion of two females…). The Messenger of Allah, Allah bless him and give him peace, then said to me: 'Summon for me the woman and her adversary'. He said to the uncle of the girls: 'Give the girls two third of the fortune, their mother one eighth and keep the remainder' ”.

[4:19]

(O ye who believe! It is not lawful for you forcibly to inherit the women (of your deceased kinsmen)…) [4:19]. Abu Bakr al-Asfahani informed us> ‘Abd Allah ibn Muhammad al-Asfahani> Abu Yahya> Sahl ibn ‘Uthman> Asbat ibn Muhammad> al-Shaybani> ‘Ikrimah> Ibn ‘Abbas (Abu Ishaq al-Shaybani mentioned that ‘Ata’ ibn al-Husayn al-Suwa‘i also related this tradition, and I do not think he related it from other than Ibn ‘Abbas) who said regarding the verse (O ye who believe! It is not lawful for you forcibly to inherit the women (of your deceased kinsmen): “It was the habit that, when a man died, his heirs had a better right to his wife, if one of them wished he would marry her, if not they married her off to somebody else or, alternately, leave her unmarried, for they had a better right to her than her own family. This verse was revealed about this issue”. This was related by Bukhari in the chapter on Tafsir from Muhammad ibn Muqatil

and he also related it in the chapter on Coercion from Husayn ibn Mansur and both his narrators related it from Asbat. The commentators of the Qur'an said: "In the pre-Islamic and beginning of the Islamic eras, if a man died and was survived by his wife, it was the custom that his son from another wife or his relative from his clan would come and throw his cloak on that woman, and this gesture entailed that he had a better right over her than she had on her own person or that anyone else had on her. If he then wished to marry her, he married her without giving her any dowry, except for the dowry which was given to her by her deceased husband. Alternately, he could marry her to someone else and take all her dowry, giving her nothing in exchange. Or, he could leave her unmarried to hurt her so that she would buy herself from him in exchange for what she inherited from her deceased husband, or wait until she died so that he inherits her. When Abu Qays ibn al-Aslat al-Ansari died, he was survived by his wife Kubayshah bint Ma'an al-Ansariyyah. One of his sons, from another wife, by the name of Hisn (Muqatil stated that his name was Qays ibn Abi Qays) placed his cloak on her and, thus, inherited the right to her marriage. But then he left her untouched and failed to provide for her. He did this to hurt her in order to drive her to buy herself from him with her money. This led Kubayshah to go to the Messenger of Allah, Allah bless him and give him peace. She said to him: 'O Messenger of Allah! Abu Qays has died and his son has inherited the right to marry me. But he has harmed me and is taking his time. He has failed to provide for me, to consummate the marriage or to let me go free'. The Messenger of Allah, Allah bless him and give him peace, said to her: 'Remain in your home until Allah reveals something about your matter'. When she left and the women of Medina heard of this, they went to the Messenger of Allah, Allah bless him and give him peace, and said: 'We are in the same situation as Kubayshah except that it is the cousins who had married us instead of the sons'. Allah, exalted is He, then revealed this verse".

[4:22]

(And marry not those women whom your fathers married…) [4:22]. This was revealed about Hisn ibn Abi al-Qays who married the wife of his father Kubayshah bint Ma'an, al-Aswad ibn Khalaf who married the wife of his father, Safwan ibn Umayyah who married his father's wife Fakhitah bint al-Aswad ibn al-Muttalib and also about Manzur ibn Zabban who married the wife of his father Mulaykah bint Kharijah. Said Ash'at ibn Sawwar: "When Abu Qays who was one of the righteous people of Medina died, his son Qays proposed to the wife of his father. She said to him: 'But I consider you like my son. I will consult the Messenger of Allah, Allah bless him and give him peace, to see what he commands'. When she went and informed him, Allah, exalted is He, revealed this verse".

[4:24]

(And all married women (are forbidden unto you) save those (captives) whom your right hands possess…) [4:24]. Muhammad ibn 'Abd al-Rahman al-Bunani informed us> Muhammad ibn Ahmad ibn Hamdan> Abu Ya'la> 'Amr al-Naqid> Abu Ahmad al-Zubayri> Sufyan> 'Uthman al-Batti> Abu'l-Khalil> Abu Sa'id al-Khudri who said: "We had captured female prisoners of war on the day of Awtas and because they were already married we disliked having any physical relationship with them. Then we asked the Prophet, Allah bless him and give him peace, about them. And the verse (And all married women (are forbidden unto you) save those (captives) whom your right hands possess) was then revealed, as a result of which we consider it lawful to have a physical relationship with them". Ahmad ibn Muhammad ibn Ahmad ibn al-Harith informed us> 'Abd Allah ibn Muhammad ibn Ja'far> Abu Yahya> Sahl ibn 'Uthman> 'Abd al-Rahim> Ash'ath ibn Sawwar> 'Uthman al-Batti> Abu'l-Khalil> Abu Sa'id who said: "When the Messenger of Allah, Allah bless him and give him peace, captured the people of Awtas as prisoners of war we said: 'O Prophet of Allah! How can we possibly have physical relationships with women whose lineage and husband we know very well?' And so this verse was revealed (And all married women (are forbidden unto you) save those (captives) whom your right hands possess)". Abu Bakr Muhammad ibn Ibrahim al-Farisi informed us> Muhammad ibn 'Isa ibn 'Amrawayh> Ibrahim ibn Muhammad ibn Sufyan> Muslim ibn al-Hajjaj> 'Ubayd Allah ibn 'Umar al-Qawariri> Yazid ibn Zuray'> Sa'id ibn Abi 'Arubah> Qatadah> Abu Salih Abu Khalil> Abu 'Alqamah al-Hashimi> Abu Sa'id al-Khudri who reported that on the day of Hunayn the Messenger of Allah, Allah bless him and give him peace, sent an army to Awtas. This army met the enemy in a battle, defeated them and captured many female prisoners from them. But some of the Companions of the Messenger, Allah bless him and give him peace, were uncomfortable about having physical relations with these prisoners because they had husbands who were idolaters, and so Allah, exalted is He, revealed about this (And all married women (are forbidden

unto you) save those (captives) whom your right hands possess).

[4:32]

(And covet not the thing in which Allah hath made some of you excel others…) [4:32] Isma'il ibn Abi al-Qasim al-Sufi informed us> Isma'il ibn Najid> Ja'far ibn Muhammad ibn Sawwar> Qutaybah> Sufyan ibn 'Uyaynah> Ibn Abi Najih> Mujahid who reported that Umm Salamah asked: "O Messenger of Allah! [how is it that] the men go out in military conquests and we do not; and how come we have half of the inheritance". And so Allah, exalted is He, revealed this verse (And covet not the thing in which Allah hath made some of you excel others). Muhammad ibn 'Abd al-'Aziz informed us> Muhammad ibn al-Husayn> Muhammad ibn Yahya ibn Yazid> Ishaq ibn Ibrahim> 'Attab ibn Bashir> Khusayf> 'Ikrimah who reported that the women asked about Jihad, saying: "We wish that Allah had prescribed military conquest for us so that we acquire the same reward that men do", and so Allah, exalted is He, revealed this verse (And covet not the thing in which Allah hath made some of you excel others). Said Qatadah and al-Suddi: "When the words of Allah (… unto the male the equivalent of the share of two females…) [4:176], the men said: 'We hope that we shall be preferred over women through our rewards in the Afterlife just as we were preferred over them in the division of estate so that our reward is double the reward of women'. The women, on the other hand, said: 'We hope that our onus will be half that of men in the Afterlife just as our share of estate is half that of men in this world'. And so Allah, exalted is He, revealed (And covet not the thing in which Allah hath made some of you excel others)".

[4:33]

(And unto each We have appointed heirs and near kindred …) [4:33]. Abu 'Abd Allah Muhammad ibn 'Abd Allah al-Farisi informed us> Muhammad ibn 'Abd Allah ibn Hamawayh al-Harawi> 'Ali ibn Muhammad al-Khuza'i> Abu'l-Yaman al-Hakam ibn Nafi'> Shu'ayb ibn Abi Hamzah> al-Zuhri> Sa'id ibn al-Musayyab who said: "The verse (And unto each We have appointed heirs) was revealed about those who used to adopt men who were not their natural sons and then make them inherit from them. Allah, exalted is He, revealed about them that something should be apportioned for them in the bequest while the division of estate He specifically allocated for the heirs who were immediate family relatives or close relatives. He denied a share of the estate to those who were adopted and, instead, allowed them to have a portion of the bequest".

[4:34]

(Men are in charge of women…) [4:34]. Said Muqatil: "This verse (Men are in charge of women…) was revealed about Sa'd ibn al-Rabi', who was one of the leaders of the Helpers (nuqaba'), and his wife Habibah bint Zayd ibn Abi Zuhayr, both of whom from the Helpers. It happened Sa'd hit his wife on the face because she rebelled against him. Then her father went with her to see the Prophet, Allah bless him and give him peace. He said to him: 'I gave him my daughter in marriage and he slapped her'. The Prophet, Allah bless him and give him peace, said: 'Let her have retaliation against her husband'. As she was leaving with her father to execute retaliation, the Prophet, Allah bless him and give him peace, called them and said: 'Come back; Gabriel has come to me', and Allah, exalted is He, revealed this verse. The Messenger of Allah, Allah bless him and give him peace, said: 'We wanted something while Allah wanted something else, and that which Allah wants is good'. Retaliation was then suspended". Sa'id ibn Muhammad ibn Ahmad al-Zahid informed us> Zahir ibn Ahmad> Ahmad ibn al-Husayn ibn Junayd> Ziyad ibn Ayyub> Hushaym> Yunus ibn al-Hasan who reported that a man slapped his wife and she complained about him to the Prophet, Allah bless him and give him peace. Her family who went with her said: "O Messenger of Allah! So-and-so has slapped our girl". The Prophet, Allah bless him and give him peace, kept saying: "Retaliation! Retaliation! And there is no other judgement to be held". But then this verse (Men are in charge of women…) was revealed and the Prophet, Allah bless him and give him peace, said: "We wanted something and Allah wanted something else". Abu Bakr al-Harithi informed us> Abu'l-Shaykh al-Hafiz> Abu Yahya al-Razi> Sahl al-'Askari> 'Ali ibn Hashim> Isma'il> al-Hasan who said: "Around the time when the verse on retaliation was revealed amongst the Muslims, a man had slapped his wife. She went to the Prophet, Allah bless him and give him peace and said: 'My husband has slapped me and I want retaliation'. So he said: 'Let there be retaliation'. As he was still dealing with her, Allah, exalted is He, revealed (Men are in charge of women, because Allah hath made the one of them to excel the other…). Upon which the Prophet, Allah bless him

and give him peace, said: ‘We wanted something and my Lord wanted something different. O man, take your wife by the hand’ ”.

[4:37]

(Who hoard their wealth and enjoin avarice on others…) [4:37]. Most Qur’anic exegetes said: “This was revealed about the Jews when they concealed the description of Muhammad, Allah bless him and give him peace, and did not reveal it to people despite the fact that they had it written in their Scriptures”. And al-Kalbi said: “This refers to the Jews; they failed to be truthful to those who came to them with regard to the description of Muhammad, Allah bless him and give him peace, despite the fact that they had it written down in their Scriptures”. Said Mujahid: “The three verses up to His saying (…when Allah is ever Aware of them) [4:39] were revealed about the Jews”. And Ibn ‘Abbas and Ibn Zayd said: “This was revealed about a group of Jews who used to go to some men from the Helpers, mixing with them and giving them advice. They used to say to them: ‘Do not spend your wealth for we fear poverty for you’, and so Allah, exalted is He, revealed (Who hoard their wealth and enjoin avarice on others)”.

[4:43]

(O ye who believe! Draw not near unto prayer when ye are drunken…) [4:43]. This was revealed about some people who were Companions of the Messenger of Allah, Allah bless him and give him peace. They were in the habit of drinking wine and then going to pray while still drunk. Because of this they did not know how many units of prayer they performed or what they said in their prayers. Abu Bakr al-Asfahani informed us> Abu’l-Shaykh al-Hafiz> Abu Yahya> Sahl Ibn ‘Uthman> Abu ‘Abd al-Rahman al-Afriqi> ‘Ata’> Abu ‘Abd al-Rahman who said: “One day, ‘Abd al-Rahman ibn ‘Awf prepared food and invited some Companions of the Prophet, Allah bless him and give him peace. They ate and drank and when the time for the Maghrib prayer was due they stood up to pray. One of them stepped forward to lead the prayer. He recited (Say: O disbelievers…) [Surah 109] but did not recite correctly, and so Allah, exalted is He, revealed (O ye who believe! Draw not near unto prayer when ye are drunken, till ye know that which ye utter…)”. (…and if ye find not water, then go to high clean soil…) [4:43]. Abu ‘Abd Allah ibn Abi Ishaq informed us> Abu ‘Amr ibn Matar> Ibrahim ibn ‘Ali al-Dhuhli> Yahya ibn Yahya> Malik ibn Anas> ‘Abd al-Rahman ibn al-Qasim> his father> ‘A’ishah who said: “We travelled with the Messenger of Allah, Allah bless him and give him peace, in one of his travels and when we reached al-Bayda’ or Dhat al-Jaysh I dropped my necklace and so the Messenger of Allah, Allah bless him and give peace, set camp to look for it and people camped with him too, except that that area did not have water and they did not carry water with them either. So people went to Abu Bakr and said: ‘Did you see what ‘A’ishah has done? She made the Messenger of Allah, Allah bless him and give him peace, camp along with people when they have no water with them and this area does not have any water?’ And so Abu Bakr came. He found the Messenger of Allah, Allah bless him and give him peace, sleeping with his head on my thigh. He said: ‘You have held back the Messenger of Allah and people with him when this area has no water and people have no water with them either’. Abu Bakr kept rebuking me, saying whatever Allah willed him to say all while poking me with his hand in my waist. The only thing that prevented me from moving was the head of the Messenger of Allah, Allah bless him and give him peace, on my thigh. The Messenger of Allah, Allah bless him and give him peace, slept until dawn and when he woke up, he had no water. Allah, exalted is He, then revealed the verse on dry ablution (Tayammum). Usayd ibn Huday, who was one of the leaders, said then: ‘This is not your first blessing, O household of Abu Bakr’. When the camel which I was riding was made to rise, we found my necklace beneath it”. This was narrated by al-Bukhari from Isma‘il ibn Abi Uways and also by Muslim from Yahya ibn Yahya, and both Ibn Abi Uways and Ibn Yahya related it from Malik. Abu Muhammad al-Farisi informed us> Muhammad ibn ‘Abd Allah ibn al-Fadl> Ahmad ibn Muhammad ibn al-Hasan al-Hafiz> Muhammad ibn Yahya> Ya‘qub ibn Ibrahim ibn Sa‘d> his father> Abu Salih> Ibn Shihab> ‘Ubayd Allah ibn ‘Abd Allah ibn ‘Utbah> Ibn ‘Abbas> ‘Ammar ibn Yasir who said: “The Messenger of Allah, Allah bless him and give him peace, camped once in Dhat al-Jaysh. He had with him then ‘A’ishah his wife who dropped a necklace made of gems from Dhafar and so he held back people to look for it and they remained there until dawn. Because people did not have water with them, Abu Bakr got very angry with her. Then Allah, exalted is He, revealed to his Messenger, Allah bless him and give him peace, the story of purifying oneself with clean soil. The Muslims got up, struck the soil with their hands and then lifted them up without retaining any soil on them and wiped their faces and hands up to the shoulders as well as the palms of their hands up to the armpits”. Said al-Zuhri: “We heard that Abu

Bakr then said to 'A'ishah: 'By Allah, I know that you are blessed' ".

[4:49]

(Hast thou not seen those who praise themselves for purity?) [4:49]. Said al-Kalbi: "This was revealed about a group of Jewish men who went to the Messenger of Allah, Allah bless him and give him peace, and said: 'O Muhammad! Do these children of ours incur any sins?' 'No!' he replied. They said: 'By Him by means of Whom we swear, we are just like them; there is no sin that we commit during the day except that it is expiated comes the night, and there is no sin that we commit at night except that it is expiated comes the day'. This is how they praised themselves for purity".

[4:51]

(Hast thou not seen those unto whom a portion of the Scripture hath been given, how they believe in idols and false deities…) [4:51]. Muhammad ibn Ibrahim ibn Muhammad ibn Yahya informed us> his father> Muhammad ibn Ishaq al-Thaqafi> 'Abd al-Jabbar ibn al-'Ala'> Sufyan> 'Amr>> 'Ikrimah who said: "When Huyayy ibn Akhtab and Ka'b al-Ashraf went to the people of Mecca they were asked: 'You are people of Scripture and ancient knowledge, so tell us about us and Muhammad?' 'What do you have to do with Muhammad?' he said. They said: 'We slaughter high-humped camels, give milk on top of water for others to drink, we assist those who are wronged, we do not severe ties of kinship and give water to the pilgrims and our religion is ancient while Muhammad's religion is new'. The Jews said: 'Rather, you are better than him and more guided in your way'. And so Allah, exalted is He, revealed (Hast thou not seen those unto whom a portion of the Scripture hath been given, how they believe in idols and false deities) up to His words, exalted is He, (… and he whom Allah hath cursed, thou (O Muhammad) wilt find for him no helper) [4:52]". The commentators of the Qur'an said: "After the Battle of Uhud, Ka'b ibn al-Ashraf went to Mecca, accompanied by seventy riders, in order to ally themselves with Quraysh against the Messenger of Allah, Allah bless him and give him peace, and break the covenant which they had with Allah's Messenger, Allah bless him and give him peace. Ka'b was the guest of Abu Sufyan while the other Jews were accommodated in the houses of Quraysh. The people of Mecca said: 'Your are people of Scripture and Muhammad has a Scripture and we are not completely sure that this is a scheme that you devised. So if you want us to go along with you, you have to prostrate to these two idols and believe in them', hence Allah's saying (they believe in idols and false deities). Ka'b then said to the people of Mecca: 'Let there be thirty of us and thirty of you; we shall all go to the Ka'bah and cling to it and promise the Lord of the House that we will do our best to fight Muhammad'. When they finished doing that, Abu Sufyan asked Ka'b: 'You are a man who reads the Scripture and has knowledge while we are unlettered people who have no knowledge. Tell me: who is more guided in his way and closer to the truth, is it us or Muhammad?' Ka'b said: 'Tell me about your religion'. Abu Sufyan said: 'We slaughter high-humped camels for the benefit of pilgrims, we give them water to drink, we welcome the guest, assist the wronged, keep our ties of kinship un-severed, populate the House of our Lord, circumambulate around it, and we are the inhabitants of the Sacred Precinct. Muhammad, on the other hand, is someone who has left the religion of his forefathers, severed his ties of kinship and went away from the Sacred Precinct. Moreover, our religion is ancient while his is new'. Ka'b said: 'By Allah, you are more guided in your way than he is'. And so Allah, exalted is He, revealed (Hast thou not seen those unto whom a portion of the Scripture hath been given, how they believe in idols and false deities), meaning Ka'b an his companions".

[4:52]

(and he whom Allah hath cursed, thou (O Muhammad) wilt find for him no helper…) [4:52]. Ahmad ibn Ibrahim al-Muqri' informed us> Sufyan ibn Muhammad> Makki ibn 'Abdan> Abu'l-Azhar> Rawh> Sa'id>> Qatadah who said: "This verse was revealed about Ka'b ibn al-Ashraf and Huyayy ibn Akhtab, two Jews from Banu'l-Nadir, who met the people of Quraysh in the season of pilgrimage and were asked by the idolaters: 'Who is more guided to the way of the truth us or Muhammad? For we are the custodians of the Sacred Precinct, we provide water for the pilgrims and we are the inhabitants of the Sacred Precinct'. They said: 'No indeed, you are more guided than Muhammad'. They said this while knowing very well they were lying. And so Allah, exalted is He, revealed (Those are they whom Allah hath cursed, and he whom Allah hath cursed, thou (O Muhammad) wilt find for him no helper). When they went back to their people, the latter told them:

'Muhammad claims that such-and-such was revealed about you'. They said: 'He has said the truth. By Allah, the hatred and resentful envy that we have for him drove us to do so' ".

[4:58]

(Lo! Allah commandeth you that ye restore deposits to their owners…) [4:58]. This verse was revealed about 'Uthman ibn Talhah al-Hajabi, from the Banu 'Abd al-Dar. This man was the caretaker of the Ka'bah. When the Messenger of Allah, Allah bless him and give him peace, entered Mecca upon its conquest. 'Uthman rushed to lock the door of the Sacred House and climbed up to its roof. When the Messenger of Allah, Allah bless him and give him peace, asked for the key, he was told that 'Uthman had it. And when he asked him for it, 'Uthman refused to give him the key, saying: "If I knew that he was the Messenger of Allah, I would not refuse to give him the key". 'Ali ibn Abi Talib then twisted the hand of 'Uthman and took the key from him and opened the door of the Ka'bah. The Messenger of Allah, Allah bless him and give him peace, entered the House and performed inside it two units of prayers. When he came out, al-'Abbas asked for the key of the Ka'bah, so that he could combine the duty of giving water to the pilgrims and that of caretaker of the Sacred House. But Allah, exalted is He, revealed this verse, and the Messenger of Allah, Allah bless him and give him peace, commanded 'Ali to give the key back to 'Uthman and apologize to him, and so he did. 'Uthman said to him: "O 'Ali, you forced and hurt me, and now you come to apologize". 'Ali said to him: "Allah, exalted is He, has revealed this verse about you", and he recited it to him. Upon hearing, 'Uthman said: "I bear witness that Muhammad is the Messenger of Allah". Gabriel, peace be upon him, then came and said: "As long as this House stands, its key and the duty of taking care of it will stay in the progeny of 'Uthman", and so it is up to this day. Abu Hassan al-Muzakki informed us> Harun ibn Muhammad al-Istrabadhi> Abu Muhammad al-Khuza'i> Abu'l-Walid al-Azraqi> his grandfather> Sufyan> Sa'id ibn Salim> Ibn Jurayj> Mujahid regarding the words of Allah, exalted is He (Lo! Allah commandeth you that ye restore deposits to their owners…): "This verse was revealed about 'Uthman ibn Talhah. The Prophet, Allah bless him and give him peace, collected from him the key of the Ka'bah upon the conquest of Mecca. He entered inside it and then came out reciting this verse. He then called 'Uthman and handed the key over to him. He said to him: 'Take the key, O household of Talhah, a trust from Allah, none but transgressor will take it from you' ". Abu'l-Nasr al-Mihrajani informed us> 'Ubayd Allah ibn Muhammad al-Zahid> Abu'l-Qasim al-Muqri'> Ahmad ibn Zuhayr> Mus'ab> Shaybah ibn 'Uthman ibn Abi Talhah who said: "The Prophet, Allah bless him and give him peace, gave the key of the Ka'bah to me and 'Uthman and said: 'Take it, O children of Abu Talhah, to be eternally kept among your offspring, and none shall take it from you except a transgressor'. Thus, the Banu Talhah who are the caretaker of the Ka'bah belong to Banu 'Abd al-Dar".

[4:59]

(O ye who believe! Obey Allah, and obey the messenger and those of you who are in authority…) [4:59]. Abu 'Abd al-Rahman ibn Abu Hamid al-'Adl informed us> Abu Bakr ibn Abi Zakariyya al-Hafiz> Abu Hamid ibn al-Sharqi> Muhammad ibn Yahya> Hajjaj ibn Muhammad> Ibn Jurayj> Ya'la ibn Muslim> Sa'id ibn Jubayr> Ibn 'Abbas that he said regarding the saying of Allah, exalted is He, (O ye who believe! Obey Allah, and obey the messenger and those of you who are in authority): "It was revealed about Hudhafah ibn Qays ibn 'Adiyy who was sent by the Messenger of Allah, Allah bless him and give him peace, in a military expedition". This was narrated by Bukhari from Sadaqah ibn al-Fadl and also by Muslim from Zuhayr ibn Harb and both transmitter related it from Hajjaj. Said Ibn 'Abbas, according to the narration of Badhan: "The Messenger of Allah, Allah bless him and give him peace, sent Khalid ibn al-Walid in a military expedition to one of the Arab clans. He was accompanied in this expedition by 'Ammar ibn Yasir. When he drew closer to them at night, he stopped to camp in order to try to conquer them the following morning. Meanwhile this clan was warned about the approaching military expedition which made them flee the area, except for one man who was a Muslim. This man asked his family to get ready to move and then he went to the camp of Khalid and entered in on 'Ammar. He said to him: 'O Abu'l-Yaqzan! I am one of you. But my people ran away when they heard you were coming. I stayed because I am Muslim. Is this of any benefit to me, or shall I flee as my people did?' 'Ammar said: 'Stay, for it is beneficial to you'. The man returned to his family and told them to stay. The following morning, Khalid invaded the clan but found no one except this man, and so he imprisoned him and seized his property. 'Ammar went to him and said: 'Let the man go, for he is a Muslim and I have already given him amnesty and told him to stay'. Khalid said: 'You give protection from me to others while I am the leader!' Ammar said: 'Yes, I give protection from you to others while you are

the leader'. And they exchanged angry words. Then they both went to the Prophet, Allah bless him and give him peace, and informed him about the man. The Prophet, Allah bless him and give him peace, gave the man amnesty, sanctioned the amnesty that 'Ammar had given to the man and then forbade him from giving amnesty to anyone in the future without the express permission of his leader. 'Ammar and Khalid insulted each other in the presence of Allah's Messenger, Allah bless him and give him peace, and when 'Ammar spoke very rudely to Khalid, the latter became very angry and said: 'O Messenger of Allah, will you allow this slave to insult me? By Allah, if it were not for you, he would not insult me'. 'Ammar, by the way, was a client of Hashim ibn al-Mughirah. The Messenger of Allah, Allah bless him and give him peace, said: 'O Khalid, leave 'Ammar alone, for whoever insults 'Ammar, Allah will insult him, and whoever hates 'Ammar, Allah will hate him'. Upon which 'Ammar left. Khalid followed him, and held him by his cloak and asked him to forgive him, which he did. Allah, exalted is He, then revealed this verse, enjoining obedience to those who are in authority".

[4:60]

(Hast thou not seen those who pretend that they believe in that which is revealed unto thee and that which was revealed before thee, how they would go for judgment (in their disputes) to false deities when they have been ordered to abjure them?) [4:60]. Sa'id ibn Muhammad al-'Adl informed us> Abu 'Amr ibn Hamdan> al-Hasan ibn Sufyan> Ibrahim ibn Sa'd al-Jawhari> Abu'l-Yaman> Safwan ibn 'Amr>> 'Ikrimah> Ibn 'Abbas who said: "Abu Burdah al-Aslami was a soothsayer who used to settle the disputes that the Jews had amongst themselves. When a group of people from Aslam took their dispute to him, Allah, exalted is He, revealed (Hast thou not seen those who pretend…) up to his saying (… were seeking naught but harmony and kindness) [4:62]". Ahmad ibn Muhammad ibn Ibrahim> Abu Salih Shu'ayb ibn Muhammad> Abu Hatim al-Tamimi> Abu'l-Azhar> Ruwaym> Sa'id ibn Qatadah who said: "We were told that this verse was revealed about a dispute regarding a certain property in which were involved a man from the Helpers called Qays and a Jewish man. They took their dispute to a soothsayer in Medina to judge between them while leaving the Prophet of Allah, Allah bless him and give him peace. Allah, exalted is He, rebuked them for doing so. In fact the Jew was urging the Muslim to take their dispute to the Prophet of Allah, because he knew he will not wrong him. But the Helper refused to, even though he was a Muslim, and insisted to go to the soothsayer. And so Allah, exalted is He, revealed this verse censoring the person who was pretending to be Muslim as well as the Jew who belonged to the people of the Book, saying (Hast thou not seen those who pretend that they believe in that which is revealed unto thee…) up to His words (… thou seest the hypocrites turn from thee with aversion) [4:61]". Muhammad ibn 'Abd al-'Aziz al-Marwazi informed us in writing> Muhammad ibn al-Husayn> Muhammad ibn Yahya> Ishaq al-Hanzali> al-Mu'ammil> Yazid ibn Zuray'> Dawud> al-Sha'bi who said: "One certain hypocrite had a dispute with a Jewish man. The Jew invited the hypocrite to take their dispute to the Prophet, Allah bless him and give him peace, because he knew that he did not accept bribery. The hypocrite, on the other hand, called the Jewish man to take their dispute to their own arbiters because he knew that they took bribery for the judgments they issued. When they both rejected each other's choice, they made a compromise and decided to take their dispute to a soothsayer in Juhaynah. And so Allah, exalted is He, revealed about this (Hast thou not seen those who pretend that they believe in that which is revealed unto thee) referring to the hypocrite (and that which was revealed before thee) in reference to the Jew (how they would go for judgment (in their disputes) to false deities) up to his saying (… and submit with full submission) [4:65]". Al-Kalbi reported from Abu Salih that Ibn 'Abbas reported that this verse was revealed about a hypocrite who had a dispute with a Jewish man. The Jew said to him: "Let us go to Muhammad [to settle our dispute]". The hypocrite said: "Rather, let us go to Ka'b ibn al-Ashraf (whom Allah described as a false deity) to settle our dispute". The Jew insisted that their dispute should be settled by the Messenger of Allah, Allah bless him and give him peace. When the hypocrite saw his insistence, he went with him to the Messenger of Allah, Allah bless him and give him peace, and his judgement was in favour of the Jew. When they left, the hypocrite stuck to the Jew and said to him: "Let us go to 'Umar ibn al-Khattab", and they went to him. The Jew said to him: "I and this man took our dispute to Muhammad and his judgement was in my favour, but this man is not happy with his judgement and claimed that he wants you to judge between us. And since he did not let me go, I came with him". 'Umar said to the hypocrite: "Is this the case?" "Yes!" replied the hypocrite. 'Umar said: "Wait for me a moment until I come back". 'Umar then entered his house, got his sword went back to the hypocrite and killed him. He said: "This is how I judge for he who does not accept Allah's judgement and the judgement of His Messenger". The Jew ran away. This verse was then revealed. Gabriel, peace be upon him, said: "'Umar has differentiated

between the truth and falsehood", and so he was named al-Faruq [the distinguisher]. Said al-Suddi: "Some Jewish people had embraced Islam while others were mere hypocrites. In the pre-Islamic period the custom between the clans of Qurayzah and al-Nadir was that if a man from Banu Qurayzah killed another from Banu'l-Nadir, the killer was killed in retaliation and a hundred wasq [pl. Awsuq; one wasq = 60 sa'] of dates were paid in surplus as blood money. But when a man from Banu'l-Nadir killed another from Banu Qurayzah, the killer was not killed in retaliation and only sixty wasq of dates were paid as blood money. Banu'l-Nadir were the allies of the Aws. They were larger and their pedigree nobler than that of Banu Qurayzah who were the allies of the Khazraj. Then it happened that a man from the Banu'l-Nadir killed another from Banu Qurayzah and a dispute ensued because of this. Banu'l-Nadir said: 'We had an agreement in the pre-Islamic period that retaliation is exacted from you but not from us and that your blood money is sixty wasq while the blood money due to us is one hundred wasq. And so we will give you your due'. The Khazraj said: 'This is something you did in the pre-Islamic period because you were greater in number and we were few. Today, we are brothers and our religion is the same as yours. You do not have any merit over us'. The hypocrites said: ''Let us go to Abu Burdah al-Aslami, the soothsayer, to judge between us. The Muslims said: 'No, but rather let us go to the Prophet, Allah bless him and give him peace'. The hypocrites refused and went instead to Abu Burdah to judge between them. Abu Burdah said to them: 'Increase the bribe!' They said: 'We will give you ten awsuq!' He said: 'I will take a hundred as my blood money, for I fear if I judge in favour of the man from Banu'l-Nadir, Banu Qurayzah will kill me; and if I judge in favour of the man from Banu Qurayzah, Banu'l-Nadir will kill me'. When they refused to give him more than ten awsuq, he refused to judge between them. Allah, exalted is He, then revealed this verse and the Prophet, Allah bless him and give him peace, called the soothsayer of Aslam to embrace Islam. He refused to do so and left. The Prophet, Allah bless him and give him peace, said to the two sons of the soothsayer: 'Go after your father, for if he goes beyond such-and-such limit he will never accept Islam'. They caught up with him and kept persuading him until he went back and embraced Islam. The Prophet, Allah, bless him and give him peace, commanded a crier to go round and cry: 'The soothsayer of Aslam has embraced Islam' ".

[4:65]

(But nay, by thy Lord, they will not believe (in truth) until they make thee judge of what is in dispute between them…) [4:65]. This was revealed about al-Zubayr ibn al-'Awwam and his adversary Hatib ibn Abi Balta'ah, and it was also said that his adversary was Tha'labah ibn Hatib. Abu Sa'id 'Abd al-Rahman ibn Hamdan informed us> Ahmad ibn Ja'far ibn Malik> 'Abd Allah ibn Ahmad ibn Hanbal> his father> Abu'l-Yaman> Shu'ayb> al-Zuhri> 'Urwah ibn al-Zubayr> his father that he used to relate that he once went to the Prophet, Allah bless him and give him peace, to settle a dispute he had with one of the Helpers who had participated in the Battle of Badr regarding a water conduit which they both used to water their land. The Prophet, Allah bless him and give him peace, said to al-Zubayr: "Water your land first and then let the water flow to your neighbour". The Helper got angry and said: "O Messenger of Allah! You judged in this way because he is the son of your maternal aunt". Upon hearing this, the face of the Messenger of Allah, Allah bless him and give him peace, flushed. He then said to al-Zubayr: "Water your land and then block the water until it goes back to its source". In this way the Messenger of Allah, Allah bless him and give him peace, gave al-Zubayr his full right. His first command to al-Zubayr was made because he wanted to make it easy on both al-Zubayr and the Helper. But when the Helper protested against the judgement of the Messenger of Allah, he gave al-Zubayr his full right as he deserved this judgement in the first place. Said 'Urwah: "By Allah, I do not think that this verse (But nay, by thy Lord, they will not believe (in truth) until they make thee judge of what is in dispute between them and find within themselves no dislike of that which thou decidest, and submit with full submission) was revealed about other than this incident". This was narrated by Bukhari> 'Ali ibn 'Abd Allah> Muhammad ibn Ja'far> Ma'mar, and also by Muslim> Qutaybah> al-Layth and both al-Layth and Ma'mar related it from al-Zuhri. Abu 'Abd al-Rahman ibn Abi Hamid informed us> Muhammad ibn 'Abd Allah ibn Muhammad al-Hafiz> Abu Ahmad Muhammad ibn Muhammad ibn al-Hasan al-Shaybani> Ahmad ibn Hammad ibn Zughbah> Hamid ibn Yahya ibn Hani' al-Balkhi> Sufyan> 'Amr ibn Dinar> Abu Salamah> Umm Salamah who related that al-Zubayr ibn al-'Awwam had a dispute with a man and the Messenger of Allah, Allah bless him and give him peace, judged in his favour. The man said that he judged in his favour because he was his cousin. And so Allah, exalted is He, revealed (But nay, by thy Lord, they will not believe…).

[4:69]

(Whoso obeyeth Allah and the messenger…) [4:69]. Said al-Kalbi: "This verse was revealed about Thawban, the client of Allah's Messenger, Allah bless him and give him peace. Thawban loved the Prophet dearly such that he could not bear not seeing him for long periods. One day Thawban showed up with his complexion changed, he had lost weight and the signs of sadness were evident on his face. The Messenger of Allah, Allah bless him and give him peace, said to him: 'O Thawban, what has made your complexion change?' He said: 'O Messenger of Allah, I am not suffering from any harm or pain, except that when I do not see you, I miss you and feel intense longing for you which does not cease until I meet you. Then I remember the Afterlife and I fear that I will not see you there. I know that you will be raised high up with the Prophets whereas if I enter the Garden, I will be in a rank much lower than yours, and if I do not enter the Garden, it will be certain that I will never see you'. And so Allah, exalted is He, revealed this verse". Isma'il ibn Abi Nasr informed us> Ibrahim al-Nasrabadhi> 'Abd Allah ibn 'Umar ibn 'Ali al-Jawhari> 'Abd Allah ibn Mahmud al-Sa'di> Musa ibn Yahya> 'Ubaydah> Mansur> Muslim ibn Subayh> Masruq who reported that the Companions of the Messenger of Allah, Allah bless him and give him peace, said: "We should not part your company in this world, for if you were to leave us, you will be raised above us", and so Allah, exalted is He, revealed (Whoso obeyeth Allah and the messenger, they are with those unto whom Allah hath shown favour, of the prophets and the saints and the martyrs and the righteous…). Ahmad ibn Muhammad ibn Ibrahim informed us> Shu'ayb> Makki> Abu'l-Azhar> Rawh> Sa'id> Shu'bah> Qatadah who said: "It was mentioned to us that some men said to the Prophet, Allah bless him and give him peace: 'O Prophet of Allah, we now see you in this world. But in the Afterlife you shall be raised above us because of your merit and we will not see you then', and so Allah, exalted is He, revealed this verse". Abu Nu'aym al-Hafiz informed, among that which he gave me authorisation to relate from him>Sulayman ibn Ahmad al-Lakhmi> Ahmad ibn 'Amr al-Khallal> 'Abd Allah ibn 'Imran al-'Abidi> Fudayl ibn 'Iyad> Mansur> Ibrahim> al-Aswad> 'A'ishah who said: "A man came to the Messenger of Allah, Allah bless him and give him peace, and said: 'O Messenger of Allah, you are more beloved to me than my own person, wife and children. Whenever I remember you when I am sitting in my house I do not rest until I come and look at you. And when I remember my eventual death and yours, I realise that when you enter the Garden you will be raised with the Prophets, while, even if I do enter it, I fear that I will not see you'. The Messenger of Allah, Allah bless him and give him peace, did not answer him until Gabriel, peace be upon him, came down with this verse (Whoso obeyeth Allah and the messenger, they are with those unto whom Allah hath shown favour, of the prophets and the saints and the martyrs and the righteous…)".

[4:77]

(Hast thou not seen those unto whom it was said: Withhold your hands…) [4:77]. Said al-Kalbi: "This verse was revealed about some Companions of the Messenger of Allah, Allah bless him and give him peace, among whom were 'Abd al-Rahman ibn 'Awf, al-Miqdad ibn al-Aswad, Qudamah ibn Maz'un and Sa'd ibn Abi Waqqas. These Companions were subjected to a lot of harm from the idolaters. They used to say: 'O Messenger of Allah, allow us to fight them', but his answer was always: 'Keep your hands off them, for I have not been commanded to fight them'. When the Messenger of Allah, Allah bless him and give him peace, migrated to Medina and Allah, exalted is He, commanded them to fight the idolaters, some of them disliked fighting and found it very hard. And so Allah, exalted is He, revealed this verse". Sa'id ibn Muhammad ibn Ahmad al-'Adl informed us> Abu 'Amr Hamdan> al-Hasan ibn Sufyan> Muhammad ibn 'Ali> his father> al-Husayn ibn Waqid> 'Amr ibn Dinar> 'Ikrimah> Ibn 'Abbas who related that 'Abd al-Rahman ibn 'Awf and some of his fellow companions went to the Prophet, Allah bless him and give him peace, in Mecca and said: "O Prophet of Allah, we were mighty when we were idolaters but now that we are believers we became humiliated". He said to them: "I am commanded to pardon, do not fight these people". But when Allah, exalted is He, made him move to Medina, He commanded him to fight, they withheld their hands, and so Allah, exalted is He, revealed (Hast thou not seen those unto whom it was said: Withhold your hands…).

[4:78]

(Wheresoever ye may be, death will overtake you…) [4:78]. Said Ibn 'Abbas, according to the narration of Abu Salih: "When some Muslims were martyred in Uhud, the hypocrites who failed to join in the fighting said: 'If our brothers who were killed remained with us, they would not have died or been killed'. Allah,

exalted is He, then revealed this verse".

[4:88]

(What aileth you that ye are become two parties regarding the hypocrites…) [4:88]. Muhammad ibn Ibrahim ibn Muhammad ibn Yahya informed us> Abu 'Amr Isma'il ibn Najid> Yusuf ibn Ya'qub al-Qadi> 'Amr ibn Marzuq> Shu'bah> 'Adiyy ibn Thabit> 'Abd Allah ibn Yazid ibn Thabit who reported that a group of people initially accompanied the Messenger of Allah, Allah bless him and give him peace, to Uhud but then turned back and returned to Medina. The Muslims were divided in their opinions about them. Some of them were of the opinion that they should be killed while others thought they should be spared, and so this verse was revealed. This was revealed by Bukhari> Bundar> Ghundar and also by Muslim> 'Abd Allah ibn Mu'adh> his father; and both transmitters (Ghundar and Ibn Mu'adh's father) related it from Shu'bah. 'Abd al-Rahman ibn Hamdan al-'Adl informed us> Abu Bakr Ahmad ibn Ja'far ibn Malik> 'Ubayd Allah ibn Ahmad ibn Hanbal> his father> al-Aswad ibn 'Amir> Hammad ibn Salamah> Muhammad ibn Ishaq> Yazid ibn 'Abd Allah ibn Qusayt> Abu Salamah ibn 'Abd al-Rahman> his father who related that a group of Arabs came to the Messenger of Allah, Allah bless him and give him peace, and embraced Islam. Then they contracted the illness and fever that was going round in Medina and, as a result, renounced Islam and left Medina. They were met by a group among the Companions of the Messenger of Allah, Allah bless him and give him peace who asked them: "Why did you leave Medina?" They replied: "We contracted the illness of Medina and for this reason we disliked remaining there". The Companions said: "Do you not have a good example in the person of the Messenger of Allah, Allah bless him and give him peace?" Some of the Companions were of the opinion that these Arabs were hypocrites while others thought they were still Muslims. And because of this difference of opinion, Allah, exalted is He, revealed (What aileth you that ye are become two parties regarding the hypocrites…). Mujahid said apropos this verse: "This was revealed about some people who left Mecca to Medina, claiming to be Emigrants. They then renounced Islam and asked permission from the Prophet, Allah bless him and give him peace, to go to Mecca to bring some merchandise with which to trade. The believers were divided in their opinions about this matter. Some thought that these people were hypocrites while others were of the opinion they were believers. Allah, exalted is He, then revealed their hypocrisy by means of this verse and commanded that they be executed in His saying (if they turn back (to enmity) then take them and kill them wherever ye find them…) [4:89]. They took their merchandise intending to go to Hilal ibn 'Uwaymir al-Aslami, who had a treaty of alliance with the Prophet, Allah bless him and give him peace, and it is he who was vexed to fight the believers, and so fighting was suspended by the saying of Allah, exalted is He, (Except those who seek refuge with a people between whom and you there is a covenant…) [4:90]".

[4:92]

(It is not for a believer to kill a believer unless (it be) by mistake…) [4:92]. Abu 'Abd Allah ibn Abi Ishaq informed us> Abu 'Amr ibn Nujayd> Abu Muslim Ibrahim ibn 'Abd Allah> Ibn Hajjaj> Hammad> Muhammad ibn Ishaq> 'Abd al-Rahman ibn al-Qasim> his father who reported that al-Harith ibn Shadid was hard on the Prophet, Allah bless him and give him peace. He was on his way to embrace Islam when he was met by 'Ayyash ibn Abi Rabi'ah, and not realising that al-Harith wanted to embrace Islam, he killed him. And so Allah, exalted is He, revealed this verse (It is not for a believer to kill a believer unless (it be) by mistake…). Al-Kalbi explained this event, saying: "'Ayyash ibn Abi Rabi'ah al-Makhzumi had embraced Islam but was fearful of coming in the open about it. He fled to Medina and took refuge in one of its fortresses. His mother was distressed a great deal. She said to her two sons Abu Jahl and al-Harith ibn Hisham, who were his half brothers from his mother's side: 'By Allah, I will stay outside in the sun, not eating or drinking, until you bring him back to me'. And they went looking for him, accompanied by al-Harith ibn Zayd ibn Abi Anisah, until they reached Medina. They went to 'Ayyash in his fortress, and said to him: 'Come down, your mother has not entered the confines of a house since you left. She has also sworn that she will not eat or drink until you go back to her. By Allah we give you assurance that we will not coerce you to do anything nor will we come between you and your religion'. When they mentioned his mother's distress and gave him their assurance, he came down to them. They took him out of Medina, tied him up with strings and whipped him a hundred lashes each, and then took him to his mother. His mother said to him: 'I will not untie your fetters until you disbelieve in that which you have believed', and he was left fettered in the sun until he gave them some of what they had wanted. Al-Harith ibn Yazid went to him and said: 'O 'Ayyash, by Allah, if that which

you followed was guidance, you have now left it, and if it was error, you were already in error'. ʿAyyash got very angry because of what al-Harith said to him and this prompted him to say to him: ʿBy Allah, I will kill you if I find you alone'. Afterwards, ʿAyyash embraced Islam and migrated to the Messenger of Allah, Allah bless him and give him peace, in Medina. Al-Harith ibn Yazid also embraced Islam and migrated to Medina. This happened at a time when ʿAyyash was not present. As such, he was unaware of al-Harith becoming Muslim. As he was walking outside Quba', he met al-Harith ibn Yazid. When he saw him, he attacked and killed him. People said to him: ʿWhat on earth have you done? He had become Muslim!' ʿAyyash went back to the Messenger of Allah, Allah bless him and give him peace, and said: ʿO Messenger of Allah, you know what happened between me and al-Harith; I was unaware of his acceptance of Islam and I killed him'. And so Gabriel, peace be upon him, came down with the words of Allah, exalted is He, (It is not for a believer to kill a believer unless (it be) by mistake…)".

[4:93]

(Whoso slayeth a believer of set purpose…) [4:93]. Said Ibn ʿAbbas, according to the report of al-Kalbi from Abu Salih: "Maqis ibn Subabah, who was Muslim, found his brother Hisham murdered at Banu'l-Najjar. He went to the Messenger of Allah, Allah bless him and give him peace, and mentioned what had happened to him. The Messenger of Allah, Allah bless him and give him peace, sent with him an emissary from Banu Fihr and said to him: ʿGo to Banu'l-Najjar, greet them with the greeting of peace and say to them: ʿThe Messenger of Allah, Allah bless him and give him peace, commands you, if you know the killer of Hisham ibn Subabah, to hand him over to his brother to exact his retaliation; and if you do not know the killer, to pay him the blood money'. ʿThe man from Fihr conveyed to them the message of the Prophet, Allah bless him and give him peace, and they said: ʿWe hear and obey Allah and His Messenger. By Allah, we do not know who the killer is, but we are willing to pay the blood money'. They gave him one hundred camels and they headed toward Medina. When they were very close to Medina, the devil whispered to Miqyas: ʿWhat have you done? Your acceptance of your brother's blood money will be a slur on you. Kill the person who is with you and it would be as if you have avenged your brother in surplus of the blood money'. Miqyas did just that. He fractured the skull of the man from Fihr with a rock, rode a camel and drove away the rest to Mecca. He went back to Mecca as a disbeliever. Through him I avenged Fihr and charged his blood-wit To the chiefs of Banu'l-Najjar, the lords of Fariʿ castle. By killing him I gave vent to my vengeance and eased my tension, And was the first to return to the idols. This verse was then revealed (Whoso slayeth a believer of set purpose…). The Prophet, Allah bless him and give him peace, sentenced him to death upon the conquest of Mecca. He was chased and captured by some people in the market place and executed".

[4:94]

(O ye who believe! When ye go forth (to fight) in the way of Allah, be careful to discriminate…) [4:94]. Abu Ibrahim Isma'il ibn Ibrahim al-Wa'iz informed me> Abu'l-Husayn Muhammad ibn Ahmad ibn Hamid> Ahmad ibn al-Husayn ibn 'Abd al-Jabbar> Muhammad ibn 'Abbad> Sufyan> 'Amr>> 'Ata'> Ibn 'Abbas who said: "Some Muslims chased a man for his booty. When they got to him, he said: 'Peace be with you'. But they killed him and took his booty. The verse was then revealed (… and say not unto one who offereth you peace: "Thou art not a believer", seeking the chance profits of this life), i.e. that booty". This was narrated by Bukhari from 'Ali ibn 'Abd Allah and also by Muslim from Abu Bakr ibn Abi Shaybah; and both transmitters related it from Sufyan. Isma'il informed us> Abu 'Amr ibn Nujayd> Muhammad ibn al-Hasan ibn al-Khalil> Abu Kurayb> 'Ubayd Allah> Isra'il> Simak> 'Ikrimah> Ibn 'Abbas who said: "A man from Sulaym who had sheep with him passed by a group of Companions of the Messenger of Allah, Allah bless him and give him peace. He greeted them with the greeting of peace, but they said to each other: 'He greeted you with the greeting of peace only to seek refuge from you'. And so they killed him and took his sheep and went to the Messenger of Allah, Allah bless him and give him peace, after which Allah, exalted is He, revealed (O ye who believe! When ye go forth (to fight) in the way of Allah, be careful to discriminate)". Abu Bakr al-Asfahani informed us> Abu'l-Shaykh al-Hafiz> Abu Yahya al-Razi> Sahl ibn 'Uthman> Waki'> Sufyan> Habib ibn Abi 'Amrah> Sa'id ibn Jubayr who said: "Al-Miqdad ibn al-Aswad went out one day at the head of a military expedition and they came across a man with some possession. They wanted to kill him, but the man said: 'There is no god but Allah!' Despite this, al-Miqdad went ahead and killed him. He was told: 'How can you kill a man who has said, there is no god but Allah? He would have rather fled with his family and property'. When they went back to the Messenger of Allah, Allah bless him and give him peace, they mentioned what

had happened, and the verse (O ye who believe! When ye go forth (to fight) in the way of Allah, be careful to discriminate) was revealed". Said al-Hasan: "The Companions of the Prophet, Allah bless him and give him peace, went out in a reconnaissance patrol. While they were there, they met with some idolaters whom they fought and defeated. One of the men ran away and a Muslim man followed him, in pursuit of his stuff. When he was about to strike him with his sword, the man said: 'I am a Muslim, I am a Muslim!' The Muslim man did not believe him. He killed him and took his possessions which were paltry. The Messenger of Allah, Allah bless him and give him peace, was informed of this. He said to the man: 'You killed him even though he claimed he was Muslim!' The man said: 'O Messenger of Allah, he said it only to protect himself'. The Messenger said: 'Why did you not split his heart open?' 'Why, O Messenger of Allah', asked the man. He said: 'So that we see whether he was truthful or not'. The man said: 'How was I supposed to know he was telling the truth, O Messenger of Allah?' He said: 'You did not know that but he expressed it with his words'. This killer did not live long after this event. When he died, they buried him but the following morning they found his corpse on the side of his grave. They dug another grave and buried him, and the following day they found his corpse on the side of the grave. They did this twice or three times, and when they saw that the earth did not accept his corpse, they threw him in some mountain trails. And then this verse was revealed". Al-Hasan commented on this: "The earth contains those who are more evil than this man. However, this was an admonition to them so that they would never do this again". Abu Nasr Ahmad ibn Muhammad al-Muzakki informed us> 'Ubayd Allah ibn Muhammad ibn Battah> Abu'l-Qasim al-Baghawi> Sa'id ibn Yahya al-Umawi> his father> Muhammad ibn Ishaq> Yazid ibn 'Abd Allah ibn Qusayt> al-Qa'qa' ibn 'Abd Allah ibn Abi Hadrad> his father who said: "The Messenger of Allah, Allah bless him and give him peace, sent us in a military expedition to Idam. This was before his conquest of Mecca. It happened that 'Amir ibn al-Adbat al-Ashja'i passed by us and greeted us with the greeting of Islam, but we mistrusted him. Muhallim ibn Jathamah attacked him, due to some feud that they had with each other in the pre-Islamic era, and killed him. He seized from him as booty a camel, a bedding to sleep on and some provision. We then reported to the Messenger of Allah, Allah bless him and give him peace, and informed him about this incident. Allah, exalted is He, revealed (O ye who believe! When ye go forth (to fight) in the way of Allah, be careful to discriminate…) up to the end of this verse". Said al-Suddi: "The Messenger of Allah, Allah bless him and give him peace, sent Usamah ibn Zayd at the head of a military expedition during which he encountered Mirdas ibn Nuhayk al-Damri and killed him. This man was from Fadak, and he was the only person who accepted Islam from amongst all his people. He used to say: 'There is no god but Allah, Muhammad is the Messenger of Allah', and greeted them with the greeting of peace. Usamah said: 'When I went back to the Messenger of Allah, Allah bless him and give him peace, and informed him of what had happened, he exclaimed: 'You killed a man who says: there is no god but Allah'. I said: He said it only to protect himself'. He said: 'What will you do when he comes on the Day of Judgement to dispute with you by means of 'there is no god but Allah''. And he kept repeating: 'You killed a man who says: there is no god but Allah', until I wished that I had only embraced Islam on that day. Then the verse (O ye who believe! When ye go forth (to fight) in the way of Allah, be careful to discriminate) was revealed". Al-Kalbi and Qatadah also reported something of this effect. The authenticity of this tradition is evidenced by the following tradition. Abu Bakr Muhammad ibn Ibrahim al-Farisi informed us> Muhammad ibn 'Isa ibn 'Amrawayh> Ibrahim ibn Sufyan> Muslim> Ya'qub al-Dawraqi> Hushaym> Ibn Hasin> Abu Zubyan> Usamah ibn Zayd ibn Harithah relating the following: "The Prophet, Allah bless him and give him peace, sent us to al-Hirqah close by Juhaynah. We raided them in the morning and defeated them. I and one of the Helpers chased one of their men and when we caught up with him, he said: there is no god but Allah. The Helper stopped but I stabbed him with my spear and killed him. When we went back the Prophet, Allah bless him and give him peace, he heard of what had happened. He said to me: 'O Usamah, you killed him after he said, there is no god but Allah'. I said: 'O Messenger of Allah, he said it to protect himself'. He said: 'You killed him after he said, there is no god but Allah', and he kept repeating it until I wished that I had embraced Islam only that day".

[4:95]

(Those of the believers who sit still, other than those who have a (disabling) hurt, are not on an equality with those who strive in the way of Allah…) [4:95]. Abu 'Uthman Sa'id ibn Muhammad al-'Adl informed us> his grandfather> Muhammad ibn Ishaq al-Sarraj> Muhammad ibn Humayd al-Razi> Salamah ibn al-Fadl> Muhammad ibn Ishaq> al-Zuhri> Sahl ibn Sa'd> Marwan ibn al-Hakam> Zayd ibn Thabit who said: "I was with the Prophet, Allah bless him and give him peace, when the verse (Those of the believers who sit still

are not on an equality with those who strive in the way of Allah) and did not mention (other than those who have a (disabling) hurt). Ibn Umm Maktum said: 'How is this so when I am blind and unable to see?' The Prophet, Allah bless him and give him peace, was overwhelmed with revelation in this assembly and he leaned on my thigh. By Him in whose Hand is my soul, his weight grew so much on my thigh that I feared he would crush it. Then he was relieved, upon which he said: 'Write: (Those of the believers who sit still, other than those who have a (disabling) hurt, are not on an equality with those who strive in the way of Allah)', and I wrote it down". This was narrated by Bukhari> Isma'il ibn 'Abd Allah> Ibrahim ibn Sa'd> Salih> al-Zuhri. Muhammad ibn Ibrahim ibn Muhammad ibn Yahya informed us> Muhammad ibn Ja'far ibn Matar> Abu Khalifah> Abu'l-Walid> Shu'bah> Abu Ishaq> al-Bara' who said: "When the verse (Those of the believers who sit still are not on an equality…), the Messenger of Allah, Allah bless him and give him peace, called Zayd who went to him with a shoulder blade and wrote on it this verse. But Ibn Umm Maktum complained about the fact that he is blind, and so the verse (Those of the believers who sit still, other than those who have a (disabling) hurt, are not on an equality with those who strive in the way of Allah) was revealed". This was narrated by Bukhari from Abu'l-Walid and by Muslim from Bundar from Ghundar, and both Abu'l-Walid and Ghundar related it from Shu'bah. Isma'il ibn Abi al-Qasim al-Nasrabadhi informed us> Isma'il ibn Najid> Muhammad ibn 'Abdus> 'Ali ibn al-Ja'd> Zuhayr> Abu Ishaq> al-Bara' that the Messenger of Allah, Allah bless him and give him peace, said: "Call Zayd for me and ask him to bring with him a shoulder blade and an inkwell", or he said: "a slate". When he came, he said to him: "Write for me (Those of the believers who sit still are not on an equality)" I think he said: (with those who strive in the way of Allah). Ibn Umm Maktum said: "O Messenger of Allah, but I have hurt in my eyes, and before he left it was revealed (other than those who have a (disabling) hurt)". This was narrated by Bukhari> Muhammad ibn Yusuf> Isra'il> Abu Ishaq.

[4:97]

(Lo! as for those whom the angels take (in death) while they wrong themselves…) [4:97]. This verse was revealed about some people in Mecca who professed Islam but did not migrate; they showed faith outwardly but were hypocrites inwardly. At the Battle of Badr, they joined the idolaters in their fight against the Muslims and were killed therein. The angels struck their faces and backs and said to them that which Allah, exalted is He, has mentioned in this verse. Abu Bakr al-Harithi informed us> Abu'l-Shaykh al-Hafiz> Abu Yahya> Sahl ibn 'Uthman> 'Abd al-Rahim ibn Sulayman> Ash'ath ibn Sawad> 'Ikrimah> Ibn 'Abbas who said with regard to the verse (Lo! as for those whom the angels take (in death) while they wrong themselves…) which he recited to the end: "They were Muslims who were in Mecca. They went out with the idolaters to fight and were killed with them, and so this verse was revealed".

[4:100]

(… and whoso forsaketh his home, a fugitive unto Allah and His messenger…) [4:100]. Said Ibn 'Abbas, according to the report of 'Ata': "'Abd al-Rahman ibn 'Awf was used to inform the [Muslims from among the] people of Mecca about anything that was revealed about them in the Qur'an. And so he wrote the verse, (Lo! As for those whom the angels take (in death) while they wrong themselves…) [4:97]. When the Muslims read it, Habib ibn Damrah al-Laythi, who was an old man, said to his sons: 'I am not one of the oppressed so take me, for I would not be able to find the way on my own'. His sons transported him on an elevated seat and headed toward Medina. When he got to al-Tan'im, death descended on him. He clapped his right hand on his left and said: 'O Allah, this is for you and this is for your Messenger. I pledge allegiance to you regarding that which I pledge allegiance to your Messenger, Allah bless him and give him peace', and he died an easy death. When his news reached the Companions of the Messenger, Allah bless him and give him peace, they said: 'His reward would have been more complete had he reached Medina', and so Allah, exalted is He, revealed this verse". Abu Hassan al-Muzani informed us> Harun ibn Muhammad ibn Harun> Ishaq ibn Muhammad al-Khuza'i> Abu'l-Walid al-Azraqi> his grandfather> Sufyan ibn 'Uyaynah> 'Amr ibn Dinar> 'Ikrimah who said: "There were some people in Mecca who were convinced in Islam but could not migrate. When the Battle of Badr happened, they were forced to take part in it and were killed fighting with the idolaters, and so Allah, exalted is He, revealed (Lo! As for those whom the angels take (in death) while they wrong themselves) up to His words (As for such, it may be that Allah will pardon them…) [4:99]. Those in Medina wrote to those Muslims in Mecca, informing them of this. A man from Banu Bakr, who was sick, said: 'Take me to al-Rawha' ', and they took him there. He left with the intention of going to Medina. But

when he reached al-Hashas he died, and so Allah, exalted is He, revealed (… and whoso forsaketh his home, a fugitive unto Allah and His messenger…)".

[4:102]

(And when thou (O Muhammad) art among them and arrangest (their) worship for them…) [4:102]. The teacher Abu 'Uthman al-Za'farani al-Muqri' informed us in the year [4]25> Abu Muhammad 'Abd Allah ibn Muhammad ibn 'Ali ibn Ziyad al-Suddi in the year 363> Abu Sa'id al-Fadl ibn Muhammad al-Jazari in the Sacred Mosque, Mecca, in 304> 'Ali ibn Ziyad al-Lahji> Abu Qurrah Musa ibn Tariq> Sufyan> Mansur> Mujahid> Abu 'Ayyash al-Zurraqi who said: "We performed the prayer of Zuhr with the Messenger of Allah, Allah bless him and give him peace, upon which the idolaters exclaimed: 'They were in a vulnerable situation, why did we not attack them by surprise?' Then they said: 'There shall come another prayer which is more beloved to them than their own fathers, which is the midafternoon ('Asr) prayer'. Gabriel, peace be upon him, then came down with these verses between the Zuhr and the 'Asr prayers. (And when thou (O Muhammad) art among them and arrangest (their) worship for them) in 'Usfan, while the idolaters were led by Khalid ibn al-Walid; they were between us and the qiblah, and then He mentioned the prayer of fear". 'Abd al-Rahman ibn 'Abdan informed us> Muhammad ibn 'Abd Allah ibn Muhammad al-Dabbi> Muhammad ibn Ya'qub> Ahmad ibn 'Abd al-Jabbar> Yunus ibn Bukayr> al-Nadr Abu 'Umar> 'Ikrimah> Ibn 'Abbas who said: "The Messenger of Allah, Allah bless him and give him peace, went out and met the idolaters in 'Usfan. When he performed the Zuhr prayer, and the idolaters saw him bowing and prostrating, they said to each other: 'This was a missed opportunity for you. If you had raided them then, they would not have felt you coming until you had effectively attacked them'. One of them said: 'They have another prayer which is more beloved to them than their wives and wealth, so get ready to raid them when they are performing it'. Allah, glorious and majestic is He, then revealed to His Prophet, (And when thou (O Muhammad) art among them and arrangest (their) worship for them) up to the end of the verse, and informed him about the plot of the idolaters and mentioned therein the prayer of fear".

[4:116]

(Lo! We reveal unto thee the Scripture with the truth, that thou mayst judge between mankind by that which Allah showeth thee) [4:105] up to His words (… Whoso ascribeth partners unto Allah hath wandered far astray) [4:116]. All these verses were revealed regarding one incident. One man from the Helpers by the name of Tu'mah ibn Ubayriq, from Banu Zafar ibn al-Harith, stole an armour from his neighbour who was called Qatadah ibn al-Nu'man. The armour was in a sack of ground wheat. When he took the armour, the ground wheat was strewn about from a hole in the sack. Traces of ground wheat were left in his house. Tu'mah then took the armour and hid it with a Jew by the name of Zayd ibn al-Samin. When people looked for the armour in the house of Tu'mah, they could not find it. He swore to them by Allah that he did not take the armour or have any knowledge about it. The owners of the armour said: "No indeed, by Allah he entered our house and took it. We followed him until he entered his house and, therein, we saw traces of wheat". When he swore by Allah that he did not steal it, they left him and followed the trail of ground wheat which led them to the house of the Jewish man. When they took him, he said that it was Tu'mah ibn Ubayriq who had left the armour with him, and some Jewish people testified that this was the case. Banu Zafar, the clan of Tu'mah, said: "Let us go to the Messenger of Allah, Allah bless him and give him peace". They spoke to the Prophet, Allah bless him and give him peace, and requested him to argue in favour of their man, saying: "If you do not do so, our man will be doomed and exposed and the Jew will come out of this as an innocent man". The Messenger of Allah, Allah bless him and give him peace, was on the verge of doing as he was requested — for his heart was with them — and punish the Jew when Allah, exalted is He, revealed (Lo! We reveal unto thee the Scripture with the truth) up to the end of the verse. This is the view of a number of Qur'anic commentators.

[4:123]

(It will not be in accordance with your desires, nor the desires of the People of the Scripture…) [4:123]. Abu Bakr al-Tamimi informed us> Abu Muhammad ibn Hayyan> Abu Yahya> Sahl> 'Ali ibn Mushir> Isma'il ibn Abi Khalid> Abu Salih who said: "The people of the Book, the adherents of the Torah and the adherents of the Gospel, as well as the adherents of other religions sat together one day and each claimed that they were

better than the others. This verse was revealed regarding this”. Said Masruq and Qatadah: “One day, the Muslims and the people of the Book argued with each other. The people of the Book said: ‘We are more guided than you; our Prophet came before yours and our Scripture was revealed before your Scripture. Moreover, we have a better right to Allah than you’. The Muslims said: ‘We are more guided than you and have a better right to Allah than you. Our Prophet is the seal of prophets and our Scripture makes all the Scriptures before it outmoded’. And so Allah, exalted is He, revealed this verse. Allah, exalted is He, later backed the argument of the Muslims against their opponents from amongst the adherents of other religions with His words (And whoso doeth good works, whether of male or female…) [4:124] and His words (Who is better in religion than he who surrendereth his purpose to Allah…) [4:125]”.

[4:125]

(… and followeth the tradition of Abraham, the upright? Allah (Himself) chose Abraham for friend) [4:125]. There is a difference of opinion regarding the reason for which Allah chose Abraham for friend. Abu Sa'id al-Nasruyiyy informed me> Abu'l-Hasan Muhammad b. al-Hasan al-Sarraj> Muhammad ibn 'Abd Allah al-Hadrami> Musa ibn Ibrahim al-Marwazi> Ibn Lahi'ah> Abu Qabil> 'Abd Allah> 'Umar who said: “The Messenger of Allah, Allah bless him and give him peace, asked Gabriel: 'Why did Allah chose Abraham as a friend?' He said: 'O Muhammad, it was because of his feeding of others' ”. Said 'Abd Allah ibn 'Abd al-Rahman ibn Abza: “One day Abraham went to his house all of a sudden and found there the angel of death in the form of a young man whom he did not know. Abraham said to him: 'Who gave you the permission to enter?' He said: 'The Lord of the house did!' At that point Abraham, peace be upon him, recognized him. The angel of death then said to him: 'Your Lord has chosen one person from among His servants as a friend'. Abraham asked: 'And who could that be?' 'Why, what will you do?' asked the angel. Abraham said: 'I will be his servant until I die'. The angel said: 'In that case, it is you!' ” Said Ibn 'Abbas, according to the report of al-Kalbi from Abu Salih: “One year, people suffered immensely because of the drought which had hit them. They gathered at the door of Abraham, peace be upon him, requesting food. Usually, he received once a year supplies from a friend of his in Egypt. He therefore sent his servants with camels to his friend in Egypt, requesting the supplies. His friend said: 'If Abraham wanted the supplies for himself, we would have borne the burden and gave them to him, since we too have been hit by the same hardship that people are suffering from'. And so Abraham's emissaries returned empty handed. When they crossed a certain open country, they said: 'Let us load our camels from this open country so that people could see that we have brought the supplies with us, for we feel embarrassed to pass by them with unloaded camels'. And so they filled their containers with sand. They went to Abraham, peace be upon him, while Sarah was asleep and informed him. Abraham, peace be upon him, was worried for the people. Sleep then overcame him. When Sarah woke up, she proceeded to those containers and, upon opening them, she found white ground wheat of the best quality. She ordered the bakers to bake bread and people were fed. When Abraham, peace be upon him, woke up, he smelt the odour of food, and he asked: 'O Sarah, where did you get this food?' She said: 'It is from your Egyptian friend'. He said: 'No, it is rather from my friend Allah'. On that day Allah chose Abraham as friend”. Abu 'Abd Allah Muhammad ibn Ibrahim al-Muzakki informed us> Abu 'Abd Allah Muhammad ibn Yazid al-Jawzi> Ibrahim ibn Sharik> Ahmad ibn Yunus> Abu Bakr ibn 'Ayyash> Abu'l-Muhallab al-Kinani> 'Ubayd Allah ibn Zahr> 'Ali ibn Yazid> al-Qasim ibn Umamah who reported that the Messenger of Allah, Allah bless him and give him peace, said: “Allah has chosen me as a friend just as He had chosen Abraham as a friend. And there is no prophet except that he has a friend and my friend is Abu Bakr”. The descendent of the Prophet, Abu Isma'il ibn al-Hasan al-Naqib informed me> Abu Muhammad al-Hasan ibn Hammad> Abu Isma'il Muhammad ibn Isma'il al-Tirmidhi> Sa'id ibn Abi Maryam> Salamah> Zayd ibn Waqid> al-Qasim ibn Mukhaymarah> Abu Hurayrah who reported that the Messenger of Allah, bless him and give him peace, said: “Allah had chosen Abraham as a friend, Moses as His interlocutor and He has chosen me as His beloved; and then Allah said: 'By My might and majesty, I shall prefer My beloved over My friend and My interlocutor' ”.

[4:127]

(They consult thee concerning women…) [4:127]. The judge Abu Bakr Ahmad ibn al-Hasan informed us> Muhammad ibn Ya'qub>> Muhammad ibn 'Abd Allah ibn 'Abd al-Hakam> Ibn Wahb> Yunus> Ibn Shihab> 'Urwah ibn al-Zubayr> 'A'ishah who said: “People asked the Messenger of Allah, Allah bless him and give him peace, for the legal ruling concerning them after the revelation of this verse about them, and so Allah,

exalted is He, revealed this verse (They consult thee concerning women. Say: Allah giveth you decree concerning them, and the Scripture which hath been recited unto you (giveth decree)…)”. That which has been recited unto him in the Scripture refers to the first verse in which He says (And if ye fear that ye will not deal fairly by the orphans…) [4:3]. And Allah, exalted is He, says in the other verse (though ye desire to marry them), i.e. one of you desires to marry the orphan under his care when she is not of great beauty or possesses a lot of wealth. Thus, men were warned against marrying the orphaned because of their beauty or out of desire for their wealth, unless one was prepared to deal with them fairly, for the trend was that men shunned those orphans who had no wealth or were not beautiful. This was narrated by Muslim from Harmalah from Ibn Wahb.

[4:128]

(If a woman feareth ill treatment…) [4:128]. Ahmad ibn Muhammad ibn Ahmad ibn al-Harith informed us> 'Abd Allah ibn Muhammad ibn Ja'far> Abu Yahya> Sahl> 'Abd al-Rahim ibn Sulayman> Hisham> 'Urwah> 'A'ishah who said concerning the words of Allah, exalted is He, (If a woman feareth ill treatment from her husband…): “This was revealed regarding the case of a woman who does not bear children for her husband and, because of this, he wants to divorce her; or it could be about a women who has friends and children whom she does not like to be separated from and so she tells her husband who intends to divorce her: 'Do not divorce me; keep me with you and, in exchange, I forgo all the rights due to me'. And so this verse was revealed”. This was narrated by Bukhari> Muhammad ibn Muqatil> Ibn al-Mubarak, and also by Muslim from Abu Kurayb> Abu Usamah, and both Ibn al-Mubarak and Abu Usamah related it from Hisham. Abu Bakr al-Hiri informed us> Muhammad ibn Ya'qub>> al-Rabi'> al-Shafi'i> Ibn 'Uyaynah> al-Zuhri> Ibn al-Musayyab who related that the daughter of Muhammad ibn Maslamah was married to Rafi' ibn Khadij but he wanted to divorce her because of something he disliked in her, it was either arrogance or something else. She said to him: “Do not divorce me, and you are free to apportion for me whatever you like”. And so Allah, exalted is He, revealed this verse (If a woman feareth ill treatment from her husband…).

[4:135]

(O ye who believe! Be ye staunch in justice…) [4:135]. Asbat related that al-Suddi said: “This was revealed about the Prophet, Allah bless him and give him peace. A poor man and a rich man went to him to settle a dispute. He was inclined to judge in favour of the poor man because he thought that a poor man cannot wrong a rich person. But Allah, exalted is He, wanted to establish justice regarding the poor and rich alike. He said: (O ye who believe! Be ye staunch in justice) up to His words (whether (the case be of) a rich man or a poor man, for Allah is nearer unto both (than ye are)…)”.

[4:136]

(O ye who believe! Believe in Allah and His messenger…) [4:136]. Said al-Kalbi: “This was revealed about ‘Abd Allah ibn Salam, Asad and Usayd the sons of Ka‘b, Tha‘labah ibn Qays and a group of believers from the people of the Book. These people said: ‘O Messenger of Allah, we believe in you and in your Scripture, just as we believe in Moses, the Torah and Ezra, but we disbelieve in other messengers and Scriptures other than these’. And so Allah, exalted is He, revealed this verse”.

[4:148]

(Allah loveth not the utterance of harsh speech…) [4:148]. Said Mujahid: “One man sought hospitality with some people. However, because they did not show him proper hospitality, he complained about them. And so this verse was revealed, giving him dispensation to complain”.

[4:153]

(The people of the Scripture ask of thee that thou shouldst cause an (actual) Book to descend upon them from heaven…) [4:153]. This was revealed about the Jews. They said to the Prophet, Allah bless him and give him peace: “If you are truly a prophet, bring us an actual Book from heaven as Moses did”, and so this verse was revealed.

[4:166]

(But Allah (Himself) testifieth concerning that which He hath revealeth unto thee…) [4:166]. Said al-Kalbi: "The leaders of Mecca went to the Messenger of Allah, Allah bless him and give him peace, and said to him: 'We have asked the Jews about you and they claimed they do not know you. Therefore, bring us somebody who would testify to us that Allah has sent you to us as a messenger', and so this verse was revealed".

[4:171]

(O People of the Scripture! Do not exaggerate in your religion…) [4:171]. This was revealed about some Christian denominations who claimed that Jesus is the son of Allah, and so Allah, exalted is He, revealed (O People of the Scripture! Do not exaggerate in your religion nor utter aught concerning Allah save the truth…).

[4:172]

(The Messiah will never scorn to be a slave unto Allah…) [4:172]. Said al-Kalbi: "The delegation of Najran said: 'O Muhammad, why do you insult our lord?' He said: 'And who is your lord?' They said: 'It is Jesus'. 'Why, what do I say about him?' he asked. They said: 'You say he is the salve and messenger of Allah!' He said to them: 'It is not shameful for Jesus to be the slave of Allah'. But they said: 'It is shameful', and then the verse (The Messiah will never scorn to be a slave unto Allah) was revealed".

[4:176]

(They ask thee for a pronouncement. Say: Allah hath pronounced for you concerning distant kindred…) [4:176]. Abu 'Abd al-Rahman ibn Abi Hamid informed us>Zahir ibn Ahmad> al-Husayn ibn Muhammad ibn Mus'ab> Yahya ibn Hakim> Ibn Abi 'Adiyy> Hisham ibn Abi 'Abd Allah> Abu'l-Zubayr> Jabir who said: "I had seven sisters and I fell ill. The Messenger of Allah, Allah bless him and give him peace, came to visit me. [He found me unconscious and so] he spit on my face and I woke up. I said to him: 'O Messenger of Allah, can I bequest for my sister two thirds of my wealth'. He said: 'Hold back!' I said: 'What about half?' He said: 'Hold back!' and then he went out and left me. Then he came back and said to me: 'O Jabir, you are not going to die as a result of your present illness. Allah has revealed verses explaining the share your sister should have. He has apportioned two thirds for them' ". Jabir used to say: "This verse (They ask thee for a pronouncement. Say: Allah hath pronounced for you concerning distant kindred…) was revealed about me".

[5:2]

(O ye who believe! Profane not Allah's monuments…) [5:2]. Said Ibn 'Abbas: "This was revealed about al-Hutam whose full name is Sharih ibn Dubay'ah al-Kindi. This man went from al-Yamamah to Medina to see the Prophet, Allah bless him and his Household and give him peace. When he arrived at Medina, he went in alone to speak with the Prophet, Allah bless him and give him peace. He said: 'What do you call people for?' he said: 'To testify that there is no god but Allah, to establish the prayer and to pay the poor due'. The man said: 'This is good, except that I have chiefs without whose consultation I cannot take any decision. It may be that I embrace Islam and bring them with me'. And then he left. Before this, the Prophet, Allah bless him and give him peace, had said to his Companions: 'A man will enter in on you and will speak with the tongue of the devil'. When the man left, the Messenger of Allah, Allah bless him and give him peace, said: 'He has come in with a disbeliever's countenance and retreated with the steps of a treacherous one. The man is no Muslim'. The man passed by the camels of Medina which graze freely and led them away with him. People went after him but could not find him. When the Messenger of Allah, Allah bless him and give him peace went to perform the pilgrimage in the year of Hudaybiyyah, he heard the chanting "Labbayk" from the pilgrims of al-Yamamah. He said to his Companions: 'Here is al-Hutam and his followers!' This man had put garlands on the camels he stole from Medina and offered them to the Ka'bah. When the Muslims wanted to get him, Allah, exalted is He, revealed (O ye who believe! Profane not Allah's monuments…), by monuments here is meant that which is offered for Allah, even if those who offer it profess a religion other than Islam". Said Zayd ibn Aslam: "The Messenger of Allah, Allah bless him and his Household and give him peace, and

his Companions were in Hudaybiyyah when the idolaters barred them from entering the Sacred House. The Muslims were devastated. Then, a group of idolaters passed by them, they were in their way to perform the lesser pilgrimage. Some of the Companions of the Messenger, Allah bless him and give him peace, said: 'Let us bar these people as their friends have barred us. And so Allah, exalted is He, revealed (O ye who believe! Profane not Allah's monuments nor the Sacred Month nor the offerings nor the garlands, nor those repairing to the Sacred House)', i.e. do not transgress against these pilgrims because their friends have barred you from entering the Sacred House".

[5:3]

(This day have I perfected your religion for you…) [5:3]. This verse was revealed on Friday, on the Day of 'Arafah, at the farewell pilgrimage, after 'Asr prayer in the tenth year of the Hijrah while the Prophet, Allah bless him and give him peace, was present in 'Arafat on the back of his camel al-'Adba'. 'Abd al-Rahman ibn Hamdan al-'Adl informed us> Ahmad ibn Ja'far al-Qati'i> 'Abd Allah ibn Ahmad> his father> Ja'far ibn 'Awn> Abu 'Umays> Qays ibn Muslim> Tariq ibn Shihab who said: "A Jewish man went to 'Umar ibn al-Khattab, may Allah be well pleased with him, and said: 'O leader of the believers, you recite one verse in your Scripture which, if it had been revealed to us, we would have taken the day in which it was revealed as a day of celebration'. 'Which verse is this?' asked 'Umar. He said: 'It is (This day have I perfected your religion for you and completed My favour unto you…)'. 'Umar said: 'By Allah, I know the day in which it was revealed to the Messenger of Allah, Allah bless him and give him peace, and the hour in which it was revealed to the Messenger of Allah, Allah bless him and his family and give him peace. It was revealed on Friday, in the afternoon of the day of 'Arafah' ". This was narrated by Bukhari from al-Hasan ibn Sabah and also by Muslim from 'Abd ibn Humayd, and Ibn Sabah and Ibn Humayd related it from Ja'far ibn 'Awn. Al-Hakim Abu 'Abd al-Rahman al-Shadhyakhi informed us> Zahir ibn Ahmad> al-Husayn ibn Nuhammad ibn Mus'ab> Yahya ibn Hakim> Abu Qutaybah> Hammad> 'Ammar ibn Abi 'Ammar: "Ibn 'Abbas recited this verse in the presence of a Jewish man, and the latter said: 'If this verse was revealed to us, we would have taken the day in which it was revealed as a celebration day'. Ibn 'Abbas said: 'Well, it was revealed in two days of celebration which coincided with each other: it was a Friday which coincided with the day of 'Arafah' ".

[5:4]

(They ask thee (O Muhammad) what is made lawful for them…) [5:4]. Abu Bakr al-Harithi informed us> Abu'l-Shaykh al-Hafiz> Abu Yahya> Sahl ibn 'Uthman> Yahya ibn Abi Za'idah> Musa ibn 'Ubayda> Aban ibn Salih> al-Qa'qa' ibn Hakim> Salma Umm Rafi'> Abu Rafi' who said: "The Messenger of Allah, Allah bless him and give him peace, commanded me to kill dogs. But people said: 'O Messenger of Allah, what is made lawful for us from this community [of dogs] which we are commanded to kill?' And so Allah, exalted is He, revealed (They ask thee (O Muhammad) what is made lawful for them. Say: (all) good things are made lawful for you. And those beasts and birds of prey)". This was narrated by al-Hakim Abu 'Abd Allah in his Sahih> Abu Bakr ibn Balawayh> Muhammad ibn Shadhan> Mu'alla ibn Mansur> Ibn Abi Za'idah. The commentators of the Qur'an said in explanation of this story: "Said Abu Rafi': 'Gabriel, peace be upon him, went to see the Prophet, Allah bless him and give him peace, but did not enter in on the Prophet even though he was granted permission to enter. The Messenger of Allah, Allah bless him and give him peace, came out and said to him: 'We have given you permission to enter, O Gabriel!' He said: 'Yes, you have, O Messenger of Allah, except that we do not enter a house where there is a picture or a dog'. They looked around and found that there was a puppy in one of the rooms'. Abu Rafi' said: 'The Prophet, Allah bless him and give him peace, commanded me to kill every dog in Medina. I proceeded with the execution of the command until I reached al-'Awali where I found a woman who kept a dog for her protection. Out of compassion for her, I did not kill her dog. I went back to the Prophet, Allah bless him and give him peace, and informed him of what had happened, and he commanded me to go back and kill it. I went back and killed it. When the Messenger of Allah, Allah bless him and give him peace, commanded the killing of dogs, a group of people went to him and said: 'O Messenger of Allah, What is lawful for us of this community that we have been commanded to kill?' The Messenger of Allah, Allah bless him and give him peace, did not answer, and then Allah, exalted is He, revealed this verse. When this verse was revealed the Messenger of Allah, Allah bless him and give him peace, allowed keeping dogs which can be benefited from and warned against keeping dogs from which no benefit is derived. He also commanded the killing of rabid dogs,

rapacious dogs and dogs that hurt and harm people. Apart from these, all other dogs were exempted from killing' ". Sa'id ibn Jubayr said: "This verse was revealed about 'Adiyy ibn Hatim and Zayd ibn al-Muhalhil (the same Zayd al-Khayl [Zayd of the horses] whom the Messenger of Allah, Allah bless him and give him peace, renamed Zayd al-Khayr [Zayd of goodness]), both of whom were from the tribe of Tayy. These two men went to the Messenger of Allah, Allah bless him and give him peace, and said: 'O Messenger of Allah, we are people who hunt using dogs and falcons, and the dogs of the family of Dhurayh and those of the family of Abu Juwayriyah hunt cows, wild asses, deer and lizards, some of which we slaughter before they are killed and some are killed before we get to slaughter them. What is lawful for us in this case since, Allah, exalted is He, has forbidden eating the flesh of dead animals?' And so this verse was revealed: (They ask thee (O Muhammad) what is made lawful for them. Say: (all) good things are made lawful for you), meaning that which has been slaughtered (And those beasts and birds of prey), meaning the game hunted by trained predatory animals which are here hunting dogs and birds of prey".

[5:11]

(O ye who believe! Remember Allah's favour unto you, how a people were minded to stretch out their hands against you…) [5:11]. Sa'id ibn Muhammad ibn Ahmad ibn Ja'far al-Mu'adhdhin informed us> Abu 'Ali al-Faqih> Abu Lubabah Muhammad ibn al-Mahdi al-Mihani> 'Ammar ibn al-Hasan> Salamah ibn al-Fadl> Muhammad ibn Ishaq> 'Amr ibn 'Ubayd> al-Hasan al-Basri> Jabir ibn 'Abd Allah al-Ansari who related that a man from Muharib by the name of Ghawrath ibn al-Harith said to his people of Banu Ghatafan and Muharib: "Shall I kill Muhammad for you?" "Yes, but how are you going to do it?" they asked him. He said: "I will assassinate him!" This man then proceeded to the Messenger of Allah, Allah bless him and give him peace, and found him sitting with his sword in his lap. He said: "O Muhammad, let me see this sword of yours". He handed the sword over to him. The man took the sword out of its scabbard, moved it about but whenever he was on the point of striking the Prophet with it, Allah, glorious and majestic is He, restrained him. The man then said: "O Muhammad, are you not scared of me?" "No!" answered the Prophet. The man said: "You are not scared of me even though the sword is in my hand?" The Prophet said: "Allah will protect me from you". The man put the sword back in its scabbard and gave it back to the Messenger of Allah, Allah bless him and give him peace, upon which Allah, exalted is He, revealed (Remember Allah's favour unto you, how a people were minded to stretch out their hands against you…). Ahmad ibn Ibrahim al-Tha'labi informed us> 'Abd Allah ibn Hamid> Ahmad ibn Muhammad ibn al-Hasan> Muhammad ibn Yahya> 'Abd al-Razzaq> Ma'mar> al-Zuhri> Abu Salamah> Jabir who reported that the Messenger of Allah, Allah bless him and give him peace, stopped by at a certain location and so people spread about to seek shade under the trees. The Prophet, Allah bless him and give him peace, hang his weapon on a tree and sat down to rest. A Bedouin came along, got hold of the sword belonging to the Messenger of Allah, Allah bless him and give him peace, turned to him and said: "Who will save you from me now?" The Prophet said: "Allah!" The Bedouin repeated the same question two or three times, and the answer of the Prophet, Allah bless him and give him peace, was always the same: "Allah!" The Bedouin then put the sword back in its scabbard. The Prophet, Allah bless him and give him peace, called his Companions and informed them of what happened while the Bedouin, who went unpunished, was still sitting next to him. Mujahid, al-Kalbi and 'Ikrimah said: "One of the Companions of the Prophet, Allah bless him and give him peace, killed two men from Banu Salim at a period when the Prophet, Allah bless him and give him peace, had a truce with Banu Salim. The next-of-kin of the two men went to the Prophet, Allah bless him and give him peace, to ask for blood money. The prophet, Allah bless him and give him peace, took Abu Bakr, 'Umar, 'Uthman, 'Ali, Talhah and 'Abd al-Rahman ibn 'Awf and went to Ka'b al-Ashraf, to seek help from Banu'l-Nadir to pay the blood money. They said: 'Indeed Abu'l-Qasim, it is high time for you to come and ask us to help you. Sit down so that we feed you and fulfil your request'. When the Prophet and his Companions sat down, they gathered close by and said to each other: 'Muhammad will never be as close to you as he is now; who can climb up to the top of the house, throw a rock on him and rid us of him?' 'Umar ibn Jihash ibn Ka'b said: 'I will do it!' He got hold of a huge millstone intending to throw it on the Prophet, but Allah, exalted is He, prevented him from doing so. When Gabriel informed the Prophet, Allah bless him and give him peace, of what happened, the Messenger of Allah, Allah bless him and give him peace, left that house, and Allah, exalted is He, revealed this verse".

[5:33]

(The only reward of those who make war upon Allah and His messenger…) [5:33]. Abu Nasr Ahmad ibn

ʽUbayd Allah al-Makhladi informed us> Abu ʽAmr ibn Nujayd> Muslim> ʽAbd al-Rahman ibn Hammad> Saʽid ibn Abi ʽArubah> Qatadah> Anas who related that a group of people from ʽUkal and ʽUraynah went to see the Messenger of Allah, Allah, bless him and give him peace. They said: "O Messenger of Allah, we were never people of agriculture, and before we settled around Medina we used to be people who looked after cattle". The Messenger of Allah, Allah bless him and give him peace, ordered that they be given a flock of camels, a shepherd and commanded them to set off with them, with a dispensation to drink their milk and urine. When they reached the region of al-Harrah, they killed the shepherd of the Messenger of Allah, Allah bless him and give him peace, and took off with the camels. The Messenger of Allah, Allah bless him and give him peace, sent after them and when they were captured and brought to him, he cut off their hands and feet and gouged their eyes. They were left in this state in Medina until they died. Said Qatadah: "It was mentioned to us that this verse was revealed about them (The only reward of those who make war upon Allah and His messenger and strive after corruption in the land…)". Narrated by Muslim from Muhammad ibn al-Muthanna from ʽAbd al-Aʽla from Saʽid up to the quotation of Qatadah.

[5:38]

(As for the thief, both male and female, cut off their hands…) [5:38]. Said al-Kalbi: "This was revealed about Tuʽmah ibn Ubayriq who stole an armour. His story has already been covered".

[5:41-47]

(O Messenger! Let not them grieve thee who vie one with another in the race to disbelief…) [5:41-47]. Abu Bakr Ahmad ibn al-Hasan al-Hiri informed us by dictation> Abu Muhammad, the chamberlain of Ibn Ahmad al-Tusi> Muhammad ibn Hammad al-Abiwardi> Abu Mu'awiyah> al-A'mash> 'Abd Allah ibn Murrah> al-Bara' ibn 'Azib who said: "One day, the Messenger of Allah, Allah bless him and give him peace, passed by a Jewish man who had just been flogged and had his face darkened with coal. He summoned the Jews and asked them: 'Is this what your Scripture decrees as punishment for the adulterer?' 'Yes!' they replied. He then summoned one of their doctors and asked him: 'I implore you by Allah who has sent the Torah to Moses, is this what your Scripture decrees as punishment for the adulterer'. He said: 'No! And if you had not implored me by Allah, I would not tell you. Our Scripture rules that the punishment of the adulterer is stoning. But it became widespread among our notables. Initially, when one of the notables committed adultery, we left him unpunished while we applied stoning on the communality in cases of adultery. Then we decided to look for a punishment that was applied on both the notables and communality of people. And so we agreed on darkening the face with coal and flogging to replace stoning'. The Messenger of Allah, Allah bless him and give him peace, said: 'O Allah! I am the first to reapply your command after they had suspended it'. And he ordered that the Jewish man be stoned. Allah, exalted is He, then revealed (O Messenger! Let not them grieve thee who vie one with another in the race to disbelief) up to His words (If this be given unto you, receive it…), they said: 'Go to Muhammad; if he directs you to flog the adulterer and darken his face with coal and apply flogging, then follow him. But do not follow him if he directs you to apply stoning on him'. Up to His words (Whoso judgeth not by that which Allah hath revealed: such are disbelievers) [5:44]. He said: 'This relates to the Jews'. Up to His words (Whoso judgeth not by that which Allah hath revealed: such are wrong-doers) [5:45]. He said: 'This relates to the Christians'. Up to His words (Whoso judgeth not by that which Allah hath revealed: such are evil-livers) [5:47]. He said: 'This relates to all disbelievers'. Narrated by Muslim from Yahya ibn Yahya from Abu Mu'awiyah". Abu 'Abd Allah ibn Abi Ishaq informed us> Abu'l-Haytham Ahmad ibn Muhammad ibn Ghawth al-Kindi> Muhammad ibn 'Abd Allah ibn Sulayman al-Hadrami> Abu Bakr ibn Abi Shaybah> Abu Mu'awiyah> al-A'mash> 'Abd Allah ibn Murrah> al-Bara' ibn 'Azib who related that the Prophet, Allah bless him and give him peace, stoned a Jewish man and a Jewish woman and said afterwards: "(Whoso judgeth not by that which Allah hath revealed: such are disbelievers) [5:44], (Whoso judgeth not by that which Allah hath revealed: such are wrong-doers) [5:45], (Whoso judgeth not by that which Allah hath revealed: such are evil-livers) [5:47]. All these three verses were revealed about the disbelievers". This was narrated by Muslim from Abu Bakr ibn Abi Shaybah.

[5:49]

(So judge between them by that which Allah hath revealed…) [5:49]. Said Ibn ʽAbbas: "A group of Jews which included Kaʽb ibn Asad, ʽAbd Allah ibn Suriya and Shas ibn Qays said to each other: ʽLet us go to

Muhammad lest we seduce him from his religion'. When they went to him, they said: 'O Muhammad, you know that we are the rabbis and nobles of the Jews, and if we were to follow you, the Jews will follow us without objection. We will believe in you and confirm your message in exchange for a favour: we have a dispute with some people and we want you to judge in our favour against them'. The Messenger of Allah, Allah bless him and give him peace, refused to do so, and Allah, exalted is He, revealed about them (… but beware of them lest they seduce thee from some part of that which Allah hath revealed unto thee…)".

[5:51]

(O ye who believe! Take not the Jews and the Christians for friends…) [5:51]. Said 'Atiyyah al-'Awfi: "'Ubadah ibn al-Samit went to see the Prophet and asked him: 'O Messenger of Allah! I have numerous clients from amongst the Jews, who are ever ready to support me. However, I stand before Allah and His Messenger to absolve myself from the guardianship of the Jews. And I turn, instead, to Allah and His Messenger'. Hearing this, 'Abd Allah ibn Ubayy said: 'I am a man who fears the turn of events and will not absolve myself from the guardianship of the Jews'. The Messenger of Allah, Allah bless him and give him peace, then said: 'O Abu'l-Hubab, that which you reserve to yourself of the guardianship of the Jews apart from 'Ubadah ibn al-Samit is all yours and none of it is his'. He said: 'I accept'. And so Allah, exalted is He, revealed about the two of them: (O ye who believe! Take not the Jews and the Christians for friends. They are friends one to another) up to His saying (And thou seest those in whose heart is a disease) [5:52], i.e. 'Abd Allah ibn Ubayy (race toward them) for support (saying: We fear lest a change of fortune befall us)".

[5:55]

(Your guardian can be only Allah; and His messenger and those who believe…) [5:55]. Said Jabir ibn 'Abd Allah: "'Abd Allah ibn Sallam went to the Prophet, Allah bless him and give him peace, and said: 'O Messenger of Allah, some people from Banu Qurayzah and Banu'l-Nadir have deserted us and swore not to keep our company. And we cannot keep the company of your Companions due to the distance separating us'. He then complained about the bad treatment he received from the Jews, and so this verse was revealed. When the Messenger of Allah, Allah bless him and give him peace, read to him, he said: 'We accept Allah, His Messenger and the believers as guardians' ". Al-Kalbi related something close to this and added that the end of the verse was revealed about 'Ali ibn Abi Talib, for he gave his ring to a beggar while he was bowing during prayer. Abu Bakr al-Tamimi informed us> 'Abd Allah ibn Muhammad ibn Ja'far> al-Husayn ibn Muhammad ibn Abi Hurayrah> 'Abd Allah ibn 'Abd al-Wahhab> Muhammad ibn al-Aswad> Muhammad ibn Marwan> Muhammad ibn al-Sa'ib> Abu Salih> Ibn 'Abbas who said: "Accompanied by a group of believers from amongst his people, 'Abd Allah ibn Sallam came to see the Prophet, Allah bless him and give him peace. They said: 'O Messenger of Allah, our houses are very far and we have no assembly or a place in which we can gather for chatting. When our people saw that we believed in Allah and His Messenger and confirmed his call, they eschewed us and vowed never to keep our company, speak with us or marry from or into us. This has proved too hard for us'. The Prophet, Allah bless him and give him peace, replied: '(Your guardian can be only Allah; and His messenger and those who believe)', up to the end of the verse. Then the Prophet, Allah bless him and give him peace, went out to the mosque. Some people were standing in prayer while others were bowing. He saw a beggar in the mosque and he asked him: 'Did you get something from anyone?' The beggar replied: 'Yes, I got a ring of gold'. The Prophet asked him: 'Who gave it to you?' The beggar said: 'That person who is standing in prayer', and he pointed to 'Ali ibn Abi Talib. The Prophet asked him again: 'In which position did he give it to you?' The beggar said: 'He gave it to me while bowing in prayer'. The Prophet, Allah bless him and give him peace, said 'Allah is the greatest!' and then recited (And whoso taketh Allah and His messenger and those who believe for guardian (will know that), lo! the party of Allah, they are the victorious)" [5:56].

[5:57]

(O Ye who believe! Choose not for guardians such of those who received the Scripture before you, and of the disbelievers, as make a jest and sport of your religion) [5:57]. Said Ibn 'Abbas: "Rifa'ah ibn Zayd and Suwayd ibn al-Harith were among those who displayed their faith in Islam but were hypocrites. Some Muslim men used to show affection to them, and so Allah, exalted is He, revealed this verse".

[5:58]

(And when ye call to prayer they take it for a jest and sport…) [5:58]. Said al-Kalbi: "When the caller to prayer, appointed by the Messenger of Allah, Allah bless him and give him peace, called to prayer, the Muslims stood up to perform it. Seeing this, the Jews used to comment: 'they stood up, may they never stand up! They prayed, may they never pray! They bowed down, may they never bow down!' They used to say this to mock the Muslims and make fun of them. And so Allah, exalted is He, revealed this verse". Said al-Suddi: "This was revealed about a man from the helpers of Medina. Whenever he heard the caller to prayer say, 'I bear witness that Muhammad is the Messenger of Allah', he would say: 'May the liar be burnt!' One night, the servant of this man entered his house and brought some fire with him, while this man and his family were sleeping. A spark from this fire caused the whole house to burn down with the man and his family in it". Other commentators said: "When the disbelievers heard the call to prayer, they resentfully envied the Messenger of Allah, Allah bless him and give him peace, and the Muslims for it. They said: 'O Muhammad, you have innovated something that we have never heard of amongst bygone nations. If you claim prophethood, then you have gone against the prophets who came before you with this matter that you have innovated. Had there been any good in this matter, the prophets and messengers before you would have had a better right to it. So from where did you get this cry which resembles the cry of camels? What an ugly sound and what a revolting disbelief!' And so Allah, exalted is He, revealed this verse (And who is better in speech than him who prayeth unto his Lord and doeth right, and saith: Lo! I am of those who surrender (unto Him)) [41:33]".

[5:59]

(Say: O People of the Scripture! Do ye blame us for aught else than that we believe in Allah and that which is revealed unto us and that which was revealed aforetime, and because most of you are evil-livers?) [5:59]. Said Ibn 'Abbas: "A group of Jews went to the Messenger of Allah, Allah bless him and give him peace, and asked him about the messengers he believed in. He replied: 'I believe (… in Allah and that which is revealed unto us and that which was revealed unto Abraham, and Ishmael, and Isaac, and Jacob, and the tribes, and that which Moses and Jesus received, and that which the Prophets received from their Lord. We make no distinction between any of them, and unto Him we have surrendered) [2:136]'. But when he mentioned Jesus, they rejected his prophethood and said: 'By Allah, we know of no adherents of any religion who are less lucky in this world and the next than you; nor do we know of any other religion which is more evil than yours. Allah, exalted is He, then revealed (Say: O People of the Scripture! Do ye blame us for aught else than that we believe in Allah and that which is revealed unto us) up to His words (and because most of you are evil-livers?)' ".

[5:67]

O Messenger! Make known that which hath been revealed unto thee from thy Lord…) [5:67]. Said al-Hasan: "The Prophet, Allah bless him and give him peace, said: 'When Allah, exalted is He, sent me as His message, I felt oppressed by it, for I knew that some people will give me the lie'. The Messenger of Allah, Allah bless him and give him peace, was apprehensive of the Quraysh, Jews and Christians, and so Allah, exalted is He, revealed this verse". Abu Sa'id Muhammad ibn 'Ali al-Saffar informed us> al-Hasan ibn Ahmad al-Makhladi> Muhammad ibn Hamdun ibn Khalid> Muhammad ibn Ibrahim al-Halwani> al-Hasan ibn Hammad Sijjadah> 'Ali ibn 'Abis> al-A'mash> Abu'l-Hajjab> 'Atiyyah> Abu Sa'id al-Khudri who said: "This verse (O Messenger! Make known that which hath been revealed unto thee from thy Lord…) was revealed on the day of 'Ghadir Khumm' about 'Ali ibn Abi Talib, may Allah be well pleased with him". (Allah will protect thee from mankind) [5:67]. Said 'A'ishah, may Allah be well pleased with her: "The Messenger of Allah, Allah bless him and give him peace, stayed up one night and so I said: 'What's the matter, O Messenger of Allah?' He said: 'Is there not any righteous man who would stand to watch over us tonight?' Then we heard commotion caused by arms and the Messenger of Allah asked: 'Who's there?' 'It is Sa'd and Hudhayfah, we have come to keep watch over you', came the response. The Messenger of Allah, Allah bless him and give him peace, went to sleep, and he slept so deep that I heard his snoring; this verse was then revealed. The Messenger of Allah, Allah bless him and give him peace, then popped his head out of the collar of his garment and said: 'O people, you can leave, for Allah has protected me' ". Isma'il ibn Ibrahim al-Wa'iz informed us> Isma'il ibn Nujayd> Muhammad ibn al-Hasan ibn al-Khalil> Muhammad ibn al-'Ala'> al-Himmani> al-Nadr> 'Ikrimah>

Ibn 'Abbas who said: "The Messenger of Allah, Allah bless him and give him peace, used to be guarded. Abu Talib used to send every day men from the Banu Hashim to guard him until this verse was revealed (O Messenger! Make known that which hath been revealed unto thee from thy Lord) up to His words (Allah will protect thee from mankind). And so when his uncle wanted to send with him people to protect him, he said: 'O uncle! Indeed Allah has protected me from the jinn and humans' ".

[5:82-86]

(Thou wilt find the most vehement of mankind in hostility to those who believe (to be) the Jews) up to His words (But those who disbelieve and deny Our revelations, they are owners of hell-fire) [5:82-86]. These verses were revealed about the Negus and his followers. Said Ibn 'Abbas: "When he was in Mecca, the Messenger of Allah, Allah bless him and give him peace, used to fear the idolaters' persecution of his Companions. He therefore sent Ja'far ibn Abi Talib and 'Abd Allah ibn Mas'ud, at the head of a group of his Companions, to the Negus. He said: 'The Negus is a righteous man; he is not an oppressor and none is oppressed in his dominion. So head toward him and remain there until Allah creates relief for the Muslims'. When they went to him, the Negus honoured them and then asked them: 'Do you memorise anything of that which was revealed to you?' They answered in the affirmative and then recited to him [some Qur'an,] with monks and priests surrounding him. Whenever they read a verse, the tears rolled down their cheeks due to the truth which they recognized. Allah, exalted is He, says: (That is because there are among them priests and monks, and because they are not proud)". Al-Hasan ibn Muhammad al-Farisi informed us> Muhammad ibn 'Abd Allah ibn Hamdun ibn al-Fadl> Ahmad ibn Muhammad ibn al-Hasan> Muhammad ibn Yahya> Abu Salih, the scribe of al-Layth> al-Layth> Yunus> Ibn Shihab> Sa'id ibn al-Musayyab and 'Urwah ibn al-Zubayr as well as others who said: "The Messenger of Allah, Allah bless him and give him peace, sent 'Amr ibn Umayyah al-Damri with a message to the Negus. The latter read the message of the Messenger of Allah, Allah bless him and give him peace, and then called Ja'far ibn Abi Talib and all the Emigrants with him and he also invited priests and monks to the assembly. He ordered Ja'far ibn Abi Talib to recite to them from the Qur'an, and he read Surah Maryam, peace be upon her. They believed in the Qur'an and tears flowed from their eyes. It is about them that Allah, exalted is He, revealed (And thou wilt find the nearest of them in affection to those who believe (to be) those who say: Lo! We are Christians) up to His words (Inscribe us as among the witnesses)". Other commentators said: "Ja'far ibn Abi Talib and his companions came from Abyssinia accompanied by a delegation from the Negus to the Messenger of Allah, Allah bless him and give him peace. The delegation included seventy men, all wearing wool. There were sixty-two from Abyssinia and eight from Syria: Bahirah the monk, Abrahah, Idris, Ashraf, Tammam, Quthaym, Durayd and Ayman. When the Messenger of Allah, Allah bless him and give him peace, recited to them Surah Yasin, they wept and believed. They commented: 'How similar is this to what used to be revealed to Jesus'. And so Allah, exalted is He, revealed about them these verses". Ahmad ibn Muhammad al-'Adl informed us> Zahir ibn Ahmad> Abu'l-Qasim al-Baghawi> 'Ali ibn al-Ja'd> Sharik> Salim> Sa'id ibn Jubayr who, commenting on Allah's words (That is because there are among them priests and monks), said: "The Negus sent thirty men among his best subjects to the Messenger of Allah, Allah bless him and give him peace. When the Messenger of Allah, Allah bless him and give him peace, recited to them Surah Yasin, they wept, and so this verse was revealed".

[5:87]

(O ye who believe! Forbid not the good things which Allah hath made lawful for you…) [5:87]. Abu 'Uthman ibn 'Amr al-Mu'adhdhin informed us> Muhammad ibn Ahmad ibn Hamdan> al-Husayn ibn Nasr ibn Sufyan> Ishaq ibn Mansur> Abu 'Asim> 'Uthman ibn Sa'id>> 'Ikrimah> Ibn 'Abbas who related that a man went to see the Prophet, Allah bless him and give him peace, and said: "I have forbidden meat on myself because whenever I eat it I feel the urge to sleep with women", and so the verse (O ye who believe! Forbid not the good things which Allah hath made lawful for you) and also (Eat of that which Allah hath bestowed on you as food lawful and good…) [5:88]. The commentators of the Qur'an said: "The Messenger of Allah, Allah bless him and give him peace, sat down one day and gave an admonition to people whereby he described the Day of Judgement to them and did not mention anything other than things which would instil fear in them. People cried as a result of the softening of their hearts. Then ten of the prophetic Companions gathered in the house of 'Uthman ibn Maz'un al-Jumahi. They included Abu Bakr al-Siddiq, 'Ali ibn Abi Talib, 'Abd Allah ibn Mas'ud, 'Abd Allah ibn 'Amr, Abu Dharr al-Ghifari, Salim, the client of Abu Hudhayfah, al-

Miqdad ibn al-Aswad, Salman al-Farisi and Ma'qil ibn Muqarrin. They agreed to fast the day and stand in prayer at night, never to sleep in their beds, eat meat or fat, never to sleep with their wives or use perfume. They also agreed to wear coarse wool garments, reject the worldly life, wander through the land and become monks, and cut off their male organs. When the Messenger of Allah, Allah bless him and give him peace, heard of this, he gathered them and said: 'I was informed that you agreed to do such-and-such things, is this true?' They said: 'It is, but we only meant to do good'. He said to them: 'I was not commanded to do those things, and your own selves have a right over you. Fast and break fast, stand in prayer at night and sleep, for I stand in prayer at night but I also sleep; I sometimes fast and sometimes do not; I eat meat and fat. And whoever shuns my practice is not of me'. Then he went out and gave a sermon to people in which he said: 'How come some people have forbidden sleeping with women, eating, wearing perfume, sleeping and the desires of this world? I am not commanding you to be priests or monks, for there is no room in my religion for abstention from eating meat and sleeping with women, nor is there room for adoption of monasteries. The wandering of my community consists of fasting and its monasticism is Jihad. And worship Allah and do not associate anyone with Him; perform the greater and lesser pilgrimage, establish the prayer, pay the poor-due, and fast the month of Ramadan. Those who were before you perished because of their extremism; they made things hard on themselves and so Allah made it hard on them. The remains of those people are in monasteries and cloisters'. Allah, exalted is He, then revealed this verse, upon which they said: 'O Messenger of Allah, What is to be done with the vows that we have made?' This is because they had vowed to each other to carry out the things they agreed on. As an answer, Allah, exalted is He, revealed (Allah will not take you to task for that which is unintentional in your oaths) [2:225]".

[5:90]

(O ye who believe! Strong drink and games of chance and idols and divining arrows are only an infamy of Satan's handiwork) [5:90]. Abu Sa'id ibn Abi Bakr al-Mutawwi'i informed us> Abu 'Amr Muhammad ibn Ahmad al-Hiri> Ahmad ibn 'Ali al-Mawsili> Abu Khaythamah> al-Hasan ibn Musa> Zuhayr> Simak ibn Harb> Mus'ab ibn Sa'd ibn Abi Waqqas> his father who said: "I went to a group of Emigrants and Helpers and they said to me: 'Let us feed you and give you wine to drink', this was before intoxicants were made unlawful. So I went to a field where they had a roasted camel's head and a barrel of wine. I ate and drank with them. Then I mentioned the Emigrants and the Helpers and said: 'The Emigrants are better than the Helpers'. One of the man grabbed one of the jawbones [of the head we ate] and hit me with it, severing my nose in the process. I went to the Messenger of Allah, Allah bless him and give him peace, and informed him of what had happened, and Allah, exalted is He, revealed about me the matter of intoxicants (drink and games of chance)". Narrated by Muslim from Abu Khaythamah. 'Abd al-Rahman ibn Hamdan al-'Adl informed us> Ahmad ibn Ja'far ibn Malik> 'Abd Allah ibn Ahmad ibn Hanbal> his father> Khalaf ibn al-Walid> Isra'il> Abu Ishaq> Abu Maysarah> 'Umar ibn al-Khattab who made a supplication, saying: "O Allah, explain to us unequivocally the matter of intoxicants", and so the verse of Surah al-Baqarah was revealed (They question thee about strong drink and games of chance) [2:219] 'Umar was summoned and this verse was recited to him. But he prayed again: "O Allah, explain to us unequivocally the matter of intoxicants", and so the verse of Surah al-Nisa' was revealed (O ye who believe! Draw not near unto prayer when ye are drunken…). The crier of the Messenger of Allah, Allah bless him and give him peace, used to say after announcing the beginning of any prayer: "Whoever is drunk should not approach the prayer". Again 'Umar was summoned and this verse was recited to him. Again he prayed: "O Allah, explain to us unequivocally the matter of intoxicants". This verse was then revealed (Strong drink and games of chance). 'Umar was summoned and the verse was recited to him and when it got to the words of Allah (Will ye then have done?), upon which 'Umar said: "We refrain from it, we refrain from it". There were things that happened due to the consumption of intoxicants, before they were made lawful, which the Messenger of Allah, Allah bless him and give him peace, disliked. Of these is the story of 'Ali ibn Abi Talib and Hamzah, may Allah be well pleased with them. Muhammad ibn Ibrahim ibn Muhammad ibn Yahya informed us> Abu Bakr ibn Abi Khalid> Yusuf ibn Musa al-Marwazi> Ahmad ibn Salih> 'Anbasah> Yusuf> Ibn Shihab> 'Ali ibn al-Husayn> Husayn ibn 'Ali who related that 'Ali ibn Abi Talib said: "I had an old camel mare which was my share from the booty of Badr. Before that, the Messenger of Allah, Allah bless him and give him peace, had given me an old camel mare from the quint (khums). And when I was going to marry Fatimah, I had an appointment with a goldsmith from Banu Qaynuqa' whom I wanted to travel with me to buy Bulrush (Idhkhir) from a goldsmith for my wedding ceremony. I went to gather some saddles, sacks and ropes — for my camels which were kneeled down close to a Helper's room. When I came back, I found my two camels with their

humps cut off, their haunches ripped open and their insides taken away. I could not believe what I saw, and asked: ‘Who did this?’ They said: ‘It was Hamzah ibn ‘Abd al-Muttalib; he is now in the house drinking with some Helpers. They have a songstress who had sung: O Hamzah, proceed to the old fat camels Which are tied in the courtyard. Put the knife to their throat And, O Hamzah, smear blood on them. And feed us from their slices, meat on skewer attached together on glowing fire. For you are, O Abu ‘Umarah, our hope To relieve us from harm and affliction. So when he heard this, he jumped to his sword, cut off the camels’ humps, ripped open their haunches and took away their insides’. I proceeded until I entered in on the Prophet, Allah bless him and give him peace. He had with him Zayd ibn Harithah. The Messenger of Allah, Allah bless him and give him peace, knew why I went to see him. He said: ‘What’s the matter with you?’ I said: ‘O Messenger of Allah, I have not seen anything like what I saw today. Hamzah attacked my camels, cut off their humps, ripped open their haunches and he is still drinking until now in a certain house’. The Messenger of Allah, Allah bless him and give him peace, called for his outer garment and walked off. Zayd ibn Harithah and I followed him. He proceeded until he arrived to the house where Hamzah was drinking. He asked permission to enter and permission was granted. They were all drunk. The Messenger of Allah, Allah bless him and give him peace, began reproaching Hamzah for what he did while Hamzah’s eyes were red from being completely drunk. Hamzah looked at the Messenger of Allah, Allah bless him and give him peace; then he stared at him, looked at his knees, then stared at his face and said: ‘Are you not but the slaves of my father?’ The Messenger of Allah, Allah bless him and give him peace, realised that he was very drunk. He stepped back, left the house and we left after him”. Narrated by Bukhari from Ahmad ibn Salih. This incident was among the reasons which made incumbent the revelation of forbidding intoxicants.

[5:93]

(There shall be no sin (imputed) unto those who believe and do good works for what they may have eaten (in the past)) [5:93]. Muhammad ibn ‘Abd al-Rahman al-Mutawwi‘i informed us> Abu ‘Amr Muhammad ibn Ahmad al-Hiri> Abu Ya‘la> Abu’l-Rabi‘ Sulayman ibn Dawud al-‘Ataki> Hammad> Thabit> Anas who said: “I was serving people wine in the house of Abu Talhah when intoxicants were made unlawful. Their wine was made from unripe dates, split unripe dates and dates. We heard a crier announcing that intoxicants were made unlawful. And so wine started flowing in the streets of Medina. Abu Talhah said: ‘Go out and spill it’, and so I spilled it. But then one of the people said: ‘So-and-so and so-and-so were killed with wine in their bellies’. As a result, Allah, exalted is He, revealed (There shall be no sin (imputed) unto those who believe and do good works for what they may have eaten (in the past))”. Narrated by Muslim from Abu’l-Rabi‘ and by Bukhari from Abu Nu‘man and both Abu’l-Rabi‘ and Abu Nu‘man narrated it from Hammad. Abu ‘Abd Allah Muhammad ibn Ibrahim al-Muzakki informed us> Abu ‘Amr ibn Matar> Abu Khalifah> Abu’l-Walid Shu‘bah> Abu Ishaq> al-Bara’ ibn ‘Azib who said: “A group of Companions of the Prophet, Allah bless him and give him peace, died while still drinking wine. When intoxicants were made unlawful, some said: ‘What will happen to our companions? They have died while still drinking wine’. And so this verse was revealed: (There shall be no sin (imputed) unto those who believe and do good works for what they may have eaten (in the past))”.

[5:100]

(Say: The evil and the good are not alike…) [5:100]. Al-Hakim Abu ‘Abd al-Rahman al-Shadhyakhi informed us> al-Hakim Abu ‘Abd Allah Muhammad ibn ‘Ubayd Allah al-Bayyi‘> Muhammad ibn al-Qasim al-Mu’addib> Muhammad ibn Ya‘qub al-Razi> Idris ibn ‘Ali al-Razi> Yahya ibn al-Durays> Sufyan> Muhammad ibn Suqah> Muhammad ibn al-Munkadir> Jabir who reported that the Prophet, Allah bless him and give him peace, said: “Allah, glorious and majestic is He, has made unlawful for you the worship of idols, the consumption of intoxicants and the slandering of lineages. Indeed, cursed is the one who drinks wine, and cursed is the one who presses the grapes from which it is made, cursed is the one who serves it and cursed is the one who uses the money gotten from selling it”. A Bedouin stood up and said: “O Messenger of Allah, trading in wine used to be my job and I made some money from it, will that money be of any benefit to me if I used it in Allah’s obedience?” The Prophet, Allah bless him and give him peace, answered him: “It would not benefit you a bit if you were to spend it on pilgrimage, Jihad or charity, for Allah does not accept except that which is wholesome”. Confirming the words of His Messenger, Allah bless him and give him peace, Allah, exalted is He, revealed (Say: The evil and the good are not alike even though the plenty of the evil attract thee).

[5:101]

(O ye who believe! Ask not of things which, if they were made unto you, would trouble you…) [5:101]. 'Amr ibn 'Amr al-Muzakki informed us> Muhammad ibn Makki> Muhammad ibn Yusuf> Muhammad ibn Isma'il Bukhari> al-Fadl ibn Sahl> Abu'l-Nadr> Abu Khaythamah> Abu Juwayriyyah> Ibn 'Abbas who said: "Some people used to put questions to the Prophet, Allah bless him and give him peace, to mock him. One would ask him: 'Who is my father?' and another who has lost his camel: 'Where is my camel?' And so Allah, exalted is He, revealed about them this verse (O ye who believe! Ask not of things which, if they were made unto you, would trouble you) up to the end of the verse". Abu Sa'id al-Nasruyiyy informed us> Abu Bakr al-Qati'i> 'Abd Allah ibn Ahmad ibn Hanbal> Ahmad ibn Hanbal> Mansur ibn Wardan al-Asdi> 'Ali ibn 'Abd al-A'la> his father> Abu'l-Bukhturi> 'Ali ibn Abi Talib, may Allah be well pleased with him, who said: "When the verse (And pilgrimage to the House is a duty unto Allah for mankind) [3:97], people asked: 'O Messenger of Allah, is it every year?' He did not answer but they asked him again: 'Is it every year?' He kept silent. When they asked him the fourth time he said: 'No! But if I had said 'yes!' it would have been incumbent upon you to go to pilgrimage every year'. Following this, Allah, exalted is He, revealed (O ye who believe! Ask not of things which, if they were made unto you, would trouble you)".

[5:105]

(O ye who believe! Ye have charge of your own souls. He who erreth cannot injure you if ye are rightly guided) [5:105]. Al-Kalbi reported from Abu Salih who related that Ibn 'Abbas said: "The Messenger of Allah sent a letter to the people of Hajar, whose chief was Mundhir ibn Sawa, inviting them to Islam, or to pay the Jizyah if they chose not to embrace Islam. When Mundhir ibn Sawa received the letter, he showed it to the Arabs, Jews, Christians, Sabeans and Magians who were around him. They all agreed to pay the Jizyah and disliked embracing Islam. The Messenger of Allah, Allah bless him and give him peace, wrote back to him, saying: 'As for the Arabs, do not accept from them except Islam otherwise they will have nothing but the sword. As for the people of the Book and the Magians, accept the Jizyah from them. When this letter was read to them, the Arabs embraced Islam while the people of the Book and the Magians agreed to pay the Jizyah. The hypocrites among the Arabs said: 'How strange from Muhammad! He claims that Allah has sent him to fight all people until they surrender to Allah and does not accept the Jizyah except from the people of the Book. But we only see that he has accepted from the idolaters of the people of Hajar that which he had rejected from the Arab idolaters'. Allah, exalted is He, then revealed (O ye who believe! Ye have charge of your own souls. He who erreth cannot injure you if ye are rightly guided), i.e. who errs from amongst the people of the Book".

[5:106]

(O ye who believe! Let there be witnesses between you…) [5:106]. Abu Sa'id ibn Abi Bakr al-Razi informed us> Abu 'Amr ibn Hamdan> Abu Ya'la> al-Harith ibn Shurayh> Yahya ibn Zakariyya ibn Abi Za'idah> Muhammad ibn Abu'l-Qasim> 'Abd al-Malik ibn Sa'id ibn Jubayr> his father> Ibn 'Abbas who said: "Tamim al-Dari and 'Adiyy ibn Badda' used to come to Mecca. On one occasion, a man from Quraysh, from Banu Sahm, travelled with the two of them. However, this man died in a land where there was not a single Muslim and he had to entrust them with his belongings, with the understanding that they were to be given to his family. When the two of them arrived, they gave his belongings to his family but kept to themselves a silver bowl adorned with layers of gold. They denied having seen this bowl when they were asked about it. The two men were taken to the Prophet, Allah bless him and give him peace, who asked them to swear that they neither saw the bowl nor did they keep it. When they swore, he let them go. Later this bowl was found with some of the people of Mecca who said that they had bought it from Tamim al-Dari and 'Adiyy ibn Badda'. The heirs of the man from Banu Sahm took the bowl and two men from among them swore that the bowl belonged to their man, that their testimony is truer than the testimony of the other two men and that they did not transgress. These two verses were revealed about this event (O ye who believe! Let there be witnesses between you) up to the end".

[6:7]

(Had we sent down unto thee (Muhammad) (actual) writing upon parchment…) [6:7]. Said al-Kalbi: "The idolaters of Mecca said: 'O Muhammad, by Allah we will not believe until you bring us a book from Allah along with four angels with it, bearing witness that it is from Allah and that you are His messenger', and so this verse was revealed".

[6:13]

(Unto Him belongeth whatsoever resteth in the night and the day…) [6:13]. Reporting from Ibn 'Abbas, al-Kalbi said: "The disbelievers of Mecca went to the Messenger of Allah, Allah bless him and give him peace and said to him: 'O Muhammad, we know that it is need that drives you to that which you are inviting us. We will therefore give you part of our wealth so that you become the richest man amongst us, on condition that you abandon this matter'. And then this verse was revealed".

[6:19]

((O Muhammad): What thing is of most weight in testimony?) [6:19]. Said al-Kalbi: "The chiefs of Mecca said: 'O Muhammad, we see that no one believes in what you say concerning the matter of messengership. We have asked the Jews and Christians about you and they claim that there is no description or mention of you in their Scriptures. So show us someone who will testify that you are a messenger, as you claim'. As a response, Allah, exalted is He, revealed this verse".

[6:25]

(Of them are some who listen unto thee…) [6:25]. Abu Salih reported that Ibn 'Abbas said: "Abu Sufyan ibn Harb, al-Walid ibn al-Mughirah, al-Nadr ibn al-Harith, 'Utbah and Shaybah the sons of Rabi'ah and Umayyah and Ubayy the sons of Khalaf listened to the Messenger of Allah, Allah bless him and give him peace, [reciting the Qur'an], and so they asked al-Nadr: 'O Abu Qutaylah, what does Muhammad say?' He said: 'By Him who has made it [the Ka'bah] His House, I do not know what he is saying, except that I see his lips moving, muttering something. But what he says is nothing but the fables of the people of old, like the stories I used to relate to you regarding bygone nations'. Al-Nadr used to talk abundantly about bygone nations. He used to relate this to the Quraysh who listened to what he had to say. Then, Allah, exalted is He, revealed this verse".

[6:26]

(And they forbid (men) from it and avoid it…) [6:26]. 'Abd al-Rahman ibn 'Abdan informed us> Muhammad ibn 'Abd Allah ibn Nu'aym> 'Ali ibn Hamshadh> Muhammad ibn Mandah al-Asfahani> Bakr ibn Bakkar> Hamzah ibn Habib> Habib ibn Thabit> Sa'id ibn Jubayr> Ibn 'Abbas who said, regarding Allah's word (And they forbid (men) from it and avoid it…): "It was revealed about Abu Talib who used to warn the idolaters against harming the Messenger of Allah, Allah bless him and give him peace, but, at the same time, kept away from that which was revealed to him". This was also the opinion of 'Ata' ibn Dinar and al-Qasim ibn Mukhaymarah. Said Muqatil: "This is because the Messenger of Allah, Allah bless him and give him peace, went to see Abu Talib to invite him to embrace Islam when the Quraysh gathered at Abu Talib's, intending to harm the Prophet, Allah bless him and give him peace. Abu Talib said: By Allah, they will not reach to you with all their numbers Until I am laid buried in the ground. So carry on with you matter unobstructed And receive a glad tiding and peace of mind. And you have presented a religion which is most certainly One of the best religions on earth. Had it not been for fear of reproach or being insulted You would have found me a firm believer in it. Allah, exalted is He, revealed: (And they forbid (men) from it and avoid it)". Said Muhammad ibn al-Hanafiyyah, al-Suddi and al-Dahhak: "This was revealed about the unbelievers of Mecca. They used to forbid people from following Muhammad, Allah bless him and give him peace, and they themselves stayed away from him". This is also the opinion of Ibn 'Abbas according to the report of al-Walibi.

[6:33]

(We know well how their talk grieveth thee…) [6:33]. Said al-Suddi: "Al-Akhnas ibn Shurayq and Abu Jahl

ibn Hisham met with each other and the former said to the latter: 'O Abu'l-Hakam, tell me about Muhammad, for there is one here with us who wants to hear what you say: is he truthful or a liar?' Abu Jahl responded: 'By Allah, Muhammad is truthful. Muhammad has never lied. But if Banu Qusayy take the office of keepers of the banner, giving water to the pilgrims, gatekeeper of the House, the Nadwah and prophethood, what else remains for the rest of Quraysh?' And so Allah, exalted is He, revealed this verse". Said Abu Maysarah: "The Messenger of Allah, Allah bless him and give him peace, once passed by Abu Jahl and his companions, and they asked him: 'O Muhammad, by Allah, we do not give you the lie, for we consider you truthful. What we deny is that which you have brought'. And so this verse was revealed (though in truth they deny not thee (Muhammad) but evil-doers flout the revelations of Allah)". Said Muqatil: "This verse was revealed about al-Harith ibn 'Amir ibn Nawfal ibn 'Abd Manaf ibn Qusayy ibn Kilab. This man used to give the lie openly to the Prophet, Allah bless him and give him peace, but when he retired to his family, he would say: 'Muhammad is not of those who lie, and I think he is truthful', and so Allah, exalted is He, revealed this verse".

[6:52]

(Repel not those who call upon their Lord at morn and evening, seeking His Countenance…) [6:52]. Abu 'Abd al-Rahman Muhammad ibn Ahmad ibn Ja'far informed us> Zahir ibn Ahmad> al-Husayn ibn Muhammad ibn Mus'ab> Yahya ibn Hakim> Abu Dawud> Qays ibn al-Rabi'> al-Miqdam ibn Shurayh> his father> Sa'd who said: "This verse was revealed about six of us: it was revealed about me, ['Abd Allah] ibn Mas'ud, Suhayb [al-Rumi], 'Ammar [ibn Yasir], al-Miqdad [ibn 'Amr] and Bilal [ibn Rabah]. The Quraysh said to the Messenger of Allah, Allah bless him and give him peace: 'We do not accept to be followers of these, so repel them'. Some of what they said entered the heart of Allah's Messenger, Allah bless him and give him peace, as much as Allah willed it to enter. And so Allah, exalted is He, revealed (Repel not those who call upon their Lord at morn and evening, seeking His Countenance…)". This was narrated by Muslim from Zuhayr ibn Harb from 'Abd al-Rahman from Sufyan from al-Miqdam. Abu 'Abd al-Rahman informed us> Abu Bakr ibn Abu Zakariyya al-Shaybani> Abu'l-'Abbas Muhammad ibn 'Abd al-Rahman> Abu Salih al-Husayn ibn al-Faraj> Muhammad ibn Muqatil al-Marwazi> Hakim ibn Zayd> al-Suddi> Abu Sa'id>> Abu'l-Kanud> Khabbab ibn al-Aratt who said: "This verse was revealed about us. We were weak and stayed at the Prophet's, Allah bless him and give him peace, in the morning and evening. He taught us the Qur'an and goodness and instilled fear in us through the mention of hellfire and the Garden and also through that which benefits us and by means of mention of death and the Resurrection. One day, al-Aqra' ibn Habis al-Tamimi and 'Uyaynah ibn Hisn al-Fazari came to the Prophet and said: 'We are among the nobles of our people and we dislike that we be seen with them, so could you repel them when we sit with you?' The Prophet, Allah bless him and give him peace, agreed, but they said: 'We will not be pleased until you write an agreement between us'. When skin and ink were brought, these verses were revealed (Repel not those who call upon their Lord at morn and evening, seeking His Countenance) up to His words (And even so do We try some of them by others) [6:53]". Abu Bakr al-Harithi informed us> Abu Muhammad ibn Hayyan> Abu Yahya al-Razi> Sahl ibn 'Uthman> Asbat ibn Muhammad> Ash'ath> Kurdus> Ibn Mas'ud who said: "A group of people from Quraysh passed by the Messenger of Allah, Allah bless him and give him peace, while he had with him Khabbab ibn al-Aratt, Suhayb, Bilal and 'Ammar, and they said: 'O Muhammad, are you pleased with these? Do you want us to be followers of these?' And so Allah, exalted is He, revealed (Repel not those who call upon their Lord at morn and evening, seeking His Countenance)". And with the same chain of transmission, 'Ubayd Allah related to us> Abu Ja'far> al-Rabi' who said: "There were some men who were always forerunners to the assembly of the Messenger of Allah, Allah bless him and give him peace. Among these men were Bilal, 'Ammar, Suhayb and Salman [al-Farisi]. The nobles and chiefs of his people would come to see him and find all the aforementioned already sitting with him. In one occasion they said: 'Suhayb is a Byzantine, Salman a Persian, Bilal an Abyssinian: they all come and sit close to him whereas when we come we sit on the side'. And then they mentioned this to the Messenger of Allah, Allah bless him and give him peace. They said to him: 'We are the nobles and chiefs of your clan, why do you not sit closer to us when we come to see you'. He was about to do just that when Allah, exalted is He, revealed this verse". Said 'Ikrimah: "A group of unbeliever nobles from Banu 'Abd Manaf headed by 'Utbah ibn Rabi'ah, Shaybah ibn Rabi'ah, Mut'im ibn 'Adiyy, al-Harith ibn Nawfal went to Abu Talib and said: 'If only your nephew Muhammad repels from him our clients, slaves and downtrodden, it would please us, mean a great deal to us and would be a step forward for us to follow him and believe in him'. Abu Talib went and conveyed to the Prophet, Allah bless him and give him peace, what they said. 'Umar ibn al-Khattab commented: 'Why do you

not do as they ask so that we consider what they want and verify whether they are truthful?' Then Allah, exalted is He, revealed this verse. When it was revealed, 'Umar ibn al-Khattab went and apologized for what he had said".

[6:54]

(And when those who believe in Our revelations come unto thee, say: Peace be unto you!) [6:54]. Said 'Ikrimah: "This verse was revealed about those whom Allah, exalted is He, had forbidden His Prophet, Allah bless him and give him peace, from repelling. Whenever the Prophet, Allah bless him and give him peace, saw them, he greeted them first with the greeting of peace, and then said: 'Praise be to Allah Who has made in my community people whom He has commanded me to initiate their greeting with the greeting of peace' ". Said Mahan al-Hanafi: "The clan of the Prophet, Allah bless him and give him peace, went to him and said: 'We have committed enormous sins', and I think he answered them with something. When they left, this verse was revealed (And when those who believe in Our revelations come…)".

[6:57]

(Say: I am (relying) on clear proof from my Lord…) [6:57]. Said al-Kalbi: "This verse was revealed about al-Nadr ibn al-Harith and the chiefs of Quraysh. They used to say mockingly to the Prophet: 'O Muhammad bring on us the chastisement you promised us', and so this verse was revealed".

[6:91]

(And they measure not the power of Allah its true measure when they say: Allah hath naught revealed unto a human being…) [6:91]. Al-Walibi reported that Ibn 'Abbas said: "The Jews said to the Prophet: 'O Muhammad, has Allah revealed a Scripture to you?' The Prophet answered: 'Yes, He did!' They said: 'By Allah, Allah has never sent down any Scripture from heaven'. Allah, exalted is He, then revealed (Say (unto the Jews who speak thus): Who revealed the Book which Moses brought, a light and guidance for mankind…)". Muhammad ibn Ka'b al-Quradi said: "Allah commanded Muhammad, Allah bless him and give him peace, to ask the people of the Book about his matter and how he is mentioned in their Scriptures. However, their resentful envy toward Muhammad drove them to disbelieve in Allah and His Messenger. They said: 'Allah has never revealed anything to any human being'. And so Allah, exalted is He, revealed this verse". Sa'id ibn Jubayr said: "A Jew by the name of Malik ibn al-Sayf went to argue with the Prophet, Allah bless him and give him peace. The Prophet, Allah bless him and give him peace, said to him: 'I plead with you by Him Who has revealed the Torah to Moses, do you not find in the Torah that Allah loathes the fat rabbi?' Because this Jew was a fat rabbi, he got angry and said: 'By Allah, Allah has never sent anything to any human being'. Horrified, his companions exclaimed: 'Woe unto you, not even to Moses!' He said: 'By Allah, Allah has never sent anything to any human being'. And so Allah, exalted is He, revealed this verse".

[6:93]

(Who is guilty of more wrong than he who forgeth a lie against Allah, or saith: I am inspired…) [6:93]. This was revealed about the liar, Musaylimah al-Hanafi. This man was a soothsayer who composed rhymed speech and claimed prophethood. He claimed that he was inspired by Allah. (… and who saith: I will reveal the like of that which Allah hath revealed?) [6:93]. This verse was revealed about 'Abd Allah ibn Sa'd ibn Abi Sarh. This man had declared his faith in Islam and so the Messenger of Allah, Allah bless him and give him peace, called him one day to write something for him. When the verses regarding the believers were revealed (Verily, We created man from a product of wet earth…) [23:12-14], the Prophet dictated them to him. When he reached up to (and then produced it as another creation), 'Abd Allah expressed his amazement at the precision of man's creation by saying (So blessed be Allah, the Best of Creators!). The Messenger of Allah, Allah bless him and give him peace, said: "This ['Abd Allah's last expression] is how it was revealed to me". At that point, doubt crept into 'Abd Allah. He said: "If Muhammad is truthful, then I was inspired just as he was; and if he is lying, I have uttered exactly what he did utter". Hence Allah's words (and who saith: I will reveal the like of that which Allah hath revealed). The man renounced Islam. This is also the opinion of Ibn 'Abbas according to the report of al-Kalbi. 'Abd al-Rahman ibn 'Abdan informed us> Muhammad ibn 'Abd Allah ibn Nu'aym> Muhammad ibn Ya'qub al-Umawi> Ahmad ibn 'Abd al-Jabbar>

Yunus ibn Bukayr> Muhammad ibn Ishaq> Shurahbil ibn Sa'd who said: "This verse was revealed about 'Abd Allah ibn Sa'd ibn Abi Sarh. The latter said: 'I will reveal the like of that which Allah has revealed', and renounced Islam. When the Messenger of Allah, Allah bless him and give him peace, entered Mecca, this man fled to 'Uthman [ibn 'Affan] who was his milk brother. 'Uthman hid him until the people of Mecca felt safe. He then took him to the Messenger of Allah, Allah bless him and give him peace, and secured an amnesty for him".

[6:100]

(Yet they ascribe as partners unto Him the jinn…) [6:100]. Al-Kalbi said: "This verse was revealed about the atheists who claimed that Allah and Satan were two brothers; that Allah was the creator of human beings, beasts and cattle whereas Satan was the creator of vipers, predatory animals and scorpions. Hence Allah's saying (Yet they ascribe as partners unto Him the jinn)".

[6:108]

(Revile not those unto whom they pray beside Allah lest they wrongfully revile Allah through ignorance…) [5:108]. Said ibn 'Abbas, according to the report of al-Walibi: "They [the idolaters] said: 'O Muhammad, either you stop reviling our idols or we will revile your Lord'. And so Allah, exalted is He, warned against reviling their idols lest they wrongfully revile Allah through ignorance". Qatadah said: "The Muslims used to revile the idols of the unbelievers and the latter used to react against them. Allah, exalted is He, therefore, warned the Muslims against being the cause which drives ignorant unbelievers, who have no knowledge of Allah, to revile Allah as a result of reviling their idols". Said al-Suddi: "When Abu Talib was dying, [some chiefs of] the Quraysh said: 'let us go to this man and ask him to forbid his nephew from reviling our idols, for we feel shame to kill him after he passes away and drive the Arabs to say: 'He used to defend him but once he passed away, they killed him'. And so Abu Sufyan, Abu Jahl, al-Nadr ibn al-Harith, Umayyah and Ubayy the sons of Khalaf, 'Uqbah ibn Abi Mu'ayt, 'Amr ibn al-'As, al-Aswad ibn al-Bukhturi went to see Abu Talib. They said to him: 'You are our master and chief, but Muhammad has harmed us and harmed our idols. We would like you to call him and warn him against speaking ill of our idols. And from our part, we will leave him alone to his Allah'. The Prophet, Allah bless him and give him peace, went when he was summoned. Abu Talib said to him: 'These are your people and cousins!' The Messenger of Allah, Allah bless him and give him peace, asked them: 'What do you want?' They said: 'We want you to leave us alone with our idols and we will leave you alone with your Allah'. Abu Talib said: 'Your people are being fair with you, so give your consent'. The Messenger of Allah, Allah bless him and give him peace, said: 'If I agree to this would you agree to give me one sentence, if you were to utter it, you would rule over the Arabs and non-Arabs alike?' Abu Jahl said: 'Yes, by your father, we will give it to you and also give you ten other things like it; but what is it? He said: 'Say: there is no god but Allah!' They refused and expressed their aversion at this proposal, upon which Abu Talib said; 'Son of my brother, ask for something else, for your people are wary of this'. He said: 'O uncle, I am not one who would ask for other than that. If they were to place the sun in my hand, I would not ask for anything other than that'. The chiefs of Quraysh said: 'You would better stop reviling our idols or we will revile you and revile He Who commands you'. And so Allah, exalted is He, revealed this verse".

[6:109-111]

(And they swear a solemn oath by Allah that if there come unto them a portent they will believe therein...) [6:109] up to (Howbeit, most of them are ignorant) [6:111]. Muhammad ibn Musa ibn al-Fadl informed us> Muhammad ibn Ya'qub al-Umawi> Ahmad 'Abd al-Jabbar> Yunus ibn Bukayr> Abu Ma'shar> Muhammad ibn Ka'b who said: "The Quraysh spoke to the Messenger of Allah, Allah bless him and give him peace. They said: 'You inform us that Moses, peace be upon him, had a staff with which he struck a stone and twelve springs gushed forth, and that Jesus, peace be upon him, revived the dead, and that Thamud had a camel; why do you not bring us some of those signs so that we believe in you?' The Messenger of Allah, Allah bless him and give him peace, asked them: 'What sign do you want me to bring you?' They said: 'Turn [mount] al-Safa into gold'. He said: 'Would you believe in me if I did as you ask?' They said: 'Yes, by Allah, if you do, we will all follow you'. The Messenger of Allah, Allah bless him and give him peace, stood up and began supplicating. Then, Gabriel, peace be upon him, came to him and said: 'If you wish, I can turn al-Safa into

gold. However, never did I send a sign that people disbelieved in except that I sent chastisement after it. If you wish, I will leave them until some of them decide to repent'. The Messenger of Allah, Allah bless him and give him peace, said: 'Leave them until some of them decide to repent'. And so Allah, exalted is He, revealed (And they swear a solemn oath by Allah that if there come unto them a portent they will believe therein) up to His words (… they would not believe unless Allah so willed…) [6:111]".

[6:121]

(And eat not of that whereon Allah's name hath not been mentioned…) [6:121]. The idolaters said: "O Muhammad, tell us: 'When a sheep dies, who has killed it?' He said: 'Allah killed it!' They said: 'How is it then that that which is killed by you and your Companions is lawful, that which is killed by a dog or bird of prey is lawful but that which is killed by Allah is unlawful?' And so Allah, exalted is He, revealed this verse". Said 'Ikrimah: "When Allah, exalted is He, revealed the unlawfulness of the meat of carrion, the Magians among the people of Persia wrote to the idolaters of Quraysh, who were their allies in the pre-Islamic period and kept contact with each other, that Muhammad and his Companions claim that they follow the command of Allah but then say that what they slaughter is lawful and that which is slaughtered by Allah is unlawful. This caused doubt in the minds of some Muslims, and so Allah, exalted is He, revealed this verse".

[6:122]

(Is he who was dead and We have raised him unto life…) [6:122]. Said Ibn 'Abbas: "This refers to Hamzah ibn 'Abd al-Muttalib and Abu Jahl. This is because Abu Jahl had thrown the refuse of an animal on the Messenger of Allah, Allah bless him and give him peace, when Hamzah was not a believer yet. Hamzah was informed about the deed of Abu Jahl upon his return from hunting and he still had his bow in his hand. Hamzah went straight to Abu Jahl and hit him with his bow while Abu Jahl begged him, saying: 'O Abu Ya'la, do you not see what he has brought; he has ridiculed our understanding, reviled our idols and opposed our forefathers'. Hamzah responded: 'And who is more foolish than you? You worship stones instead of Allah. I bear witness that there is no god but Allah, without associates, and that Muhammad is His slave and Messenger'. And then Allah, exalted is He, revealed this verse". Abu Bakr al-Harithi informed us> Abu Muhammad ibn Hayyan> 'Abd Allah ibn Muhammad ibn Ya'qub and al-Walid ibn Aban> Abu Hatim> Abu Taqqi> Baqiyyah ibn al-Walid> Mubashshir ibn 'Ubayd> Zayd ibn Aslam said: "Allah's words (Is he who was dead and We have raised him unto life, and set for him a light wherein he walketh among men) refer to 'Umar ibn al-Khattab while His words (as him whose similitude is in utter darkness whence he cannot emerge) refers to Abu Jahl ibn Hisham".

[7:31]

(O Children of Adam! Look to your adornment at every place of worship…) [7:31]. Sa'id ibn Muhammad al-'Adl informed us> Abu 'Amr ibn Hamdan> al-Hasan ibn Sufyan> al-Hasan ibn Hammad al-Warraq> Abu Yahya al-Himmani> Nasr ibn al-Hasan al-Haddad> 'Ikrimah> Ibn 'Abbas who said: "Some of the Bedouins used to circumambulate the Sacred House completely naked to the extent that their women circumambulated the House completely naked except for straps — like the straps placed on the faces of donkeys to protect them from flies — placed around their lower parts, reciting: 'Today some or all of it will show/And whatever appears of it, I do not make it lawful'. Allah, exalted is He, therefore, revealed to His Prophet, Allah bless him and give him peace: (O Children of Adam! Look to your adornment at every place of worship…) and so, they were commanded to wear clothes". 'Abd al-Rahman ibn Ahmad al-'Attar informed us> Muhammad ibn 'Abd Allah al-Hafiz> Muhammad ibn Ya'qub al-Ma'qili> Ibrahim ibn Marzuq> Abu Dawud al-Tayalisi> Shu'bah> Salamah ibn Kuhayl> Muslim al-Batin> Sa'id ibn Jubayr> Ibn 'Abbas who said: "In the pre-Islamic period, women used to go round the Sacred House completely naked, except for a rag around their private parts, reciting: Today some or all of it will show And whatever appears of it, I do not make it lawful. And so this verse (Look to your adornment at every place of worship…) was revealed; as was revealed (Say: Who hath forbidden the adornment of Allah which He hath brought forth for His bondmen…) [7:32-33]". Narrated by Muslim from Bundar from Ghundar from Shu'bah. Al-Hasan ibn Muhammad al-Farisi informed us> Muhammad ibn 'Abd Allah ibn Hamdun> Ahmad ibn al-Hasan al-Hafiz> Muhammad ibn Yahya> Isma'il ibn Uways> his brother> Sulayman ibn Bilal> Muhammad ibn Abi 'Atiq> Ibn Shihab> Abu Salamah ibn 'Abd al-Rahman who said: "It was the norm according to the religion which they followed that,

when they went to pilgrimage and returned from Mina, none of them was allowed to go round the House with the clothes which they wore. And so, whoever wanted to go round the House had to undress and put his clothes aside until after circumambulation. This act was supposed to display more piety from the person who did it. Allah, exalted is He, then revealed about them (O Children of Adam! Look to your adornment at every place of worship…) up to His words (for people who have knowledge) [7:32]. This was revealed about those who go round the Sacred House naked". Said al-Kalbi: "During the days of pilgrimage, people of the pre-Islamic period ate very little and refrained from fats as a sign of their glorification of pilgrimage. The Muslims said: 'O Messenger of Allah, we have a better right to do that', and as a result, Allah, exalted is He, revealed (and eat) meat and fats (and drink)".

[7:175]

(Recite unto them the tale of him to whom We gave Our revelations, but he sloughed them off…) [7:175]. Ibn Mas'ud said: "This verse was revealed about Bal'am ibn Abrah, one of the Children of Israel", while Ibn 'Abbas and other commentators of the Qur'an said this relates to Bal'am ibn Ba'ura. Said al-Walibi: "He was a man from the city of al-Jabbarin and his name was Bal'am. This man knew Allah's greatest name. When Moses, peace be upon him, went to this city, his cousins and people went to see Bal'am and said to him: 'Moses is a tough man and he has a huge army. He will definitely destroy us if he ever conquers us. Pray to Allah that he drives Moses and those with him away from us'. The man said: 'I will lose both this world and the next if I were to pray to Allah to drive away Moses and those with him'. But they kept insisting until he prayed against Moses and those with him. As a result, [Allah] stripped him of what he had. Hence Allah's saying (but he sloughed them off…)". Said 'Abd Allah ibn 'Amr ibn al-'As and Zayd ibn Aslam: "This verse was revealed about Umayyah ibn Abi al-Salt al-Thaqafi who had studied the Scriptures and knew that Allah was about to send a messenger at around that time, hoping to be himself that messenger. When Allah, exalted is He, sent Muhammad, Allah bless him and give him peace, he envied him resentfully and disbelieved in him". Ibn 'Abbas said, according to the report of 'Ikrimah: "This verse is about a man who was given three prayers which were answered. This man had a wife called al-Basus who loved him, and from her he had children. One day she said to him: 'Let one of those answered prayers of yours be for me'. He said: 'One is for you, what do you wish for?' She said: 'Ask Allah to make me the most beautiful woman among the Children of Israel'. [He did and] when she knew that there was no one like her, she shunned him and wanted something else. The man prayed to Allah to make her a barking dog. And so, two prayers were wasted. Then, her children came to him and said: 'We cannot stand this, our mother has become a barking dog and people are insulting us because of her. Pray that Allah restores her to her initial state'. The man prayed and she became as she was before. But all three answered prayers were now wasted. This is al-Basus whose ill-omen became a proverb. People say: He/she is more ill-omened than al-Basus".

[7:187]

(They ask thee of the (destined) Hour, when will it come to port…) [7:187]. Said ibn 'Abbas: "Jabal ibn Qushayr and Shamwal ibn Zayd, who belonged to the Jews, said: 'O Muhammad, tell us when the last Hour will be, if you are really a prophet, for we know when it is going to be?' And so Allah, exalted is He, revealed this verse". Qatadah said: "The Quraysh said to Muhammad: 'There are between us ties of kinship, so tell us the timing of the last Hour?' And so Allah, exalted is He, revealed this verse (They ask thee of the (destined) Hour)". Abu Sa'id ibn Abu Bakr al-Warraq informed us> Muhammad ibn Ahmad ibn Hamdan> Abu Ya'la> 'Uqbah ibn Mukram> Yunus> 'Abd al-Ghaffar ibn al-Qasim> Aban ibn Laqit> Qarzah ibn Hassan who said: "I heard Abu Musa on a Friday on the pulpit of the main mosque of Basrah say: 'The Messenger of Allah, Allah bless him and give him peace, was asked about the timing of the last Hour while I was present, and so he said: 'None know its timing except Allah. He alone will manifest it at its proper time. However, I will inform you about its signs and what will happen ahead of it. There will be a lot of trials and harj ahead of the last Hour'. They asked: 'What does harj mean, O Messenger of Allah?' He said: 'This is an Abyssinian word which means killing, dryness of people's hearts and that one is cast among strangers, such that people hardly know each other, those who have good minds will disappear and only a group of weak people will remain who would neither know good nor forbid evil" '.

[7:188]

(Say: For myself I have no power to benefit, nor power to hurt…) [7:188]. Said al-Kalbi: "The people of Mecca said: 'O Muhammad, does not your Lord inform you about lower prices before they go up, and thus you buy and make profit? And does He not inform you about the land which is about to suffer drought and, thus, you travel to a land which is more fertile?' And so Allah, exalted is He, revealed this verse".

[7:189-191]

(He it is Who did create you from a single soul…) [7:189] up to (… but are themselves created) [7:191]. Said Mujahid: "Initially, all the children of Adam and Eve died in their infancy. And so, Satan whispered to them: 'If a boy is born to you, call him 'Abd al-Harith [the slave of al-Harith]'. The name of Satan was, prior to that, al-Harith. Adam and Eve did as he asked them to do, hence the words of Allah, exalted is He: (But when He gave unto them aright, they ascribed to Him partners in respect of that which He had given them…)".

[7:204]

(And when the Qur'an is recited, give ear to it and pay heed…) [7:204]. Abu Mansur al-Mansuri informed us> 'Ali ibn 'Umar al-Hafiz> 'Abd Allah ibn Sulayman al-Ash'ath> al-'Abbas ibn al-Walid ibn Mizyad> his father> al-Awza'i> 'Abd Allah ibn 'Amir> Zayd ibn Aslam> his father> Abu Hurayrah who said regarding this verse (And when the Qur'an is recited…): "This was revealed about raising voices while in prayer behind the Messenger of Allah, Allah bless him and give him peace". Said Qatadah: "When the prayer was first obligated, people used to speak during their prayers. A man would come and shout to his friend: 'How many units of prayers have you performed?' and his friend would respond: 'such-and-such' [while he is still in his prayer]. And so this verse was revealed". Al-Zuhri said: "This was revealed about a youth from among the Helpers. Whenever the Prophet, Allah bless him and give him peace, recited something from the Qur'an, this youth joined him in the recitation". Ibn 'Abbas said: "Once, the Messenger of Allah, Allah bless him and give him peace, read aloud during a prescribed prayer and his Companions read behind him with raised voices which made him stumble in his reading, and so this verse was revealed". Sa'id ibn Jubayr, Mujahid, 'Ata', 'Amr ibn Dinar and other commentators of the Qur'an are of the opinion that this verse was revealed about listening to the prayer leader upon giving the sermon of the Friday prayer.

(Al-Anfâl)

[8:1]

(They ask thee (O Muhammad) of the spoils of war. Say: The spoils of war belong to Allah and the messenger…) [8:1]. Abu Sa'id al-Nasruyiyy informed us> Abu Bakr al-Qati'i> 'Abd Allah ibn Ahmad ibn Hanbal> his father> Abu Mu'awiyah> Abu Ishaq al-Shaybani> Muhammad ibn 'Ubayd Allah al-Thaqafi> Sa'd ibn Abi Waqqas who said: "On the day of Badr my brother 'Umayr was killed and I killed Sa'id ibn al-'As and took his sword which was named al-Kifah. I went to the Prophet, Allah bless him and give him peace, and he told me to go and put the sword with the captured booty which was still undivided. I went back in a state which only Allah knew as a result of the killing of my brother and the loss of my spoil. I did not go very far when Surah al-Anfal was revealed. The Messenger of Allah, Allah bless him and give him peace, called me and said: 'Go and take back your sword!' ". 'Ikrimah reported that Ibn 'Abbas said: "On the day of Badr, the Messenger of Allah, Allah bless him and give him peace, said: 'Whoever does such-and-such will get such-and-such'. And so the younger men went and the old remained under the banners. When it was time to divide the booty, those younger men came to ask for their share, but the old said: 'Do not exclude us, for we were under the banners, and if you had been defeated, we would have been a shield for you'. And so Allah, exalted is He, revealed (They ask thee (O Muhammad) of the spoils of war. Say: The spoils of war belong to Allah and the messenger…), and the booty was divided on them in equal shares". Abu Bakr ibn al-Harith informed us> 'Abd Allah ibn Muhammad ibn Ja'far> Abu Yahya> Sahl ibn 'Uthman> Yahya ibn Abi Za'idah> Ibn Abi al-Zinad> 'Abd al-Rahman ibn al-Harith> Sulayman ibn Musa ibn al-Ashdaq> Makhul> Abu Salam al-Bahili> Abu Umamah al-Bahili> 'Ubadah ibn al-Samit who said: "When the enemy was defeated on the day of Badr, a group of men followed them to exterminate them, while one group surrounded the Messenger of Allah, Allah bless him and give him peace, [to protect him] and another group seized the booty and spoils. When Allah banished the enemy and those who went after came back, they said: 'The booty

belongs to us, we have chased the enemy and it is through us that Allah has defeated and banished them'. Those who surrounded the Messenger of Allah, Allah bless him and give him peace, said: 'By Allah, you do not have more right to it than we do. We have surrounded the Messenger of Allah, Allah bless him and give him peace, lest the enemy attack him by surprise. Therefore, the booty is ours'. Those who had seized the spoils and booty said: 'By Allah, you do not have more right to it than we do. We have seized, it is therefore ours'. Allah, exalted is He, then revealed (They ask thee (O Muhammad) of the spoils of war) and so the Messenger of Allah, Allah bless him and give him peace, divided it on them in equal shares".

[8:17]

(And thou (Muhammad) threwest not when thou didst throw, but Allah threw…) [8:17]. 'Abd al-Rahman ibn Ahmad al-'Attar informed us> Muhammad ibn 'Abd Allah ibn Muhammad al-Bayya'> Isma'il ibn Muhammad ibn al-Fadl al-Sha'rani> his grandfather> Ibrahim ibn al-Mundhir al-Hizami> Muhammad ibn Fulayh> Musa ibn 'Uqbah> Ibn Shihab> Sa'id ibn al-Musayyab> his father who said: "On the Day of the Battle of Uhud, Ubayy ibn Khalaf came looking for the Prophet, Allah bless him and give him peace but some believing men stopped him. The Messenger of Allah, Allah bless him and give him peace, ordered them to let him go and they did. He was then received by Mus'ab ibn 'Umayr, who belonged to the tribe of Banu 'Abd al-Dar. The Messenger of Allah, Allah bless him and give him peace, saw Ubayy's clavicle through a hole in the armour, and he stabbed him in it with his spear. No blood came out of his wound but Ubayy fell from his horse and broke a rib. His companions came to him and found him mooing like a bull. They said to him: 'How weak you are, this is nothing but a scratch!' He said: 'By Him in whose hand is my soul, if the pain from which I am suffering were to be inflicted on all the people of al-Majaz, they would all die'. Ubayy then died to hell before reaching Mecca, away with the dwellers of the Fire! And Allah, exalted is He, revealed the verse (And thou (Muhammad) threwest not when thou didst throw, but Allah threw…)". Safwan ibn 'Amr reported that 'Abd al-Rahman ibn Jubayr related that on the day of the conquest of Khaybar, the Messenger of Allah, Allah bless him and give him peace, asked for a bow, and so they brought a long bow. He said: "Bring me another one", and so they brought him a bow whose handle fills one's palm. The Messenger of Allah, Allah bless him and give him peace, threw an arrow toward the fortress which hit and killed Kinanah ibn Abi al-Huqayq while he was in his bed, and so Allah, exalted is He, revealed (And thou (Muhammad) threwest not when thou didst throw, but Allah threw…). However, most Qur'anic commentators are of the opinion that the above verse was revealed about the handful of valley dust that the Messenger of Allah threw on the idolaters on the Day of Badr. In that occasion he threw the handful of dust and said: "Let the faces be distorted", and some of this dust went into the eyes of every single idolater. Said Hakim ibn Hizam: "On the Day of Badr, we heard a noise coming down from heaven. It was like the noise made by dust when it falls into a basin. The Messenger of Allah, Allah bless him and give him peace, threw that dust and we were defeated. Hence the words of Allah, exalted is He (And thou (Muhammad) threwest not when thou didst throw, but Allah threw)".

[8:19]

((O Quraysh!) If ye sought a judgment, now hath the judgment come unto you…) [8:19]. Al-Hasan ibn Muhammad al-Farisi informed us> Muhammad ibn 'Abd Allah ibn al-Fadl al-Tajir> Ahmad ibn Muhammad ibn al-Hasan al-Hafiz> Muhammad ibn Yahya> Ya'qub ibn Ibrahim ibn Sa'd> his father> Salih> Ibn Shihab> 'Abd Allah ibn Tha'labah ibn Su'ayr who said: "The person who sought judgment was Abu Jahl. He said when the two armies met: 'O Allah, destroy this day whoever amongst us has severed ties of kinship and brought that which we had never known!' This was the judgement that he sought. Allah, exalted is He, revealed regarding this ((O Quraysh!) If ye sought a judgment, now hath the judgment come unto you…) up to His words (Allah is with the believers)". This was narrated by al-Hakim Abu 'Abd Allah in his Sahih from al-Qati'i from the son of Ibn Hanbal from Ahmad ibn Hanbal from Ya'qub. Said al-Suddi and al-Kalbi: "Before they set off to fight the Prophet, Allah bless him and give peace, in Uhud, the idolaters grabbed the covers of the Ka'bah and prayed: 'O Allah, give victory to the greatest of the two armies, the most guided of the two camps, the noblest of the two parties and the best of the two religions', and so Allah, exalted is He, revealed this verse". 'Ikrimah said: "The idolaters said: 'O Allah, we do not recognize that which Muhammad has brought, so judge between us with the truth', and so Allah, exalted is He, revealed this verse (If ye sought a judgment…)".

[8:27]

(O ye who believe! Betray not Allah and His messenger…) [8:27]. This verse was revealed about Abu Lubabah ibn 'Abd al-Mundhir al-Ansari. What happened is that the Messenger of Allah, Allah bless him and give him peace, besieged the Jews of Banu Qurayzah for 21 nights when they requested peace from the Messenger of Allah, Allah bless him and give him peace, on the same terms that their brothers from Banu'l-Nadir had secured before, i.e. that they join their brothers in Adhri'at and Jericho in Syria. But he refused to grant it to them and insisted that they submit to the judgment of Sa'd ibn Mu'adh. They refused to do so and said: "Send us Abu Lubabah, instead". Abu Lubabah was loyal to them, for his property, wife and children were with them. When the Messenger of Allah, Allah bless him and give him peace, sent him to them, they said to him: "O Abu Lubabah, what do you think we should do? Should we accept the judgment of Sa'd ibn Mu'adh?" Abu Lubabah made a gesture to his throat, i.e. that they should not do it, for they will be slaughtered. Abu Lubabah said: "I straightaway realised that I had betrayed Allah and His Messenger". And then this verse was revealed about him. When the verse was revealed, Abu Lubabah tied himself to one of the columns of the mosques and said: "By Allah, I will not taste food or drink until Allah relents on me or I die". He remained in this state for seven days, neither eating nor drinking, until Allah, exalted is He, relented on him. When it was said to him: "O Abu Lubabah! You have been pardoned", he said: "By Allah, I will not untie myself; I want the Messenger of Allah, Allah bless him and give him peace, to untie me". The Prophet went and untied him with his own hands. Abu Lubabah then said: "The completion of my repentance requires that I migrate from the abode of my people where I had committed the sin and that I let go of my property". The Messenger of Allah, Allah bless him and give him peace, said to him: "It is enough that you give a third of it to charity".

[8:32-33]

(And when they said: O Allah! If this be indeed the truth from Thee…) [8:32-33]. The Commentators of the Qur'an said: "This was revealed about al-Nadr ibn al-Harith who said: '[O Allah!] If what Muhammad says is true, then rain down stones on us' ". Muhammad ibn Ahmad ibn Ja'far informed us> Muhammad ibn 'Abd Allah ibn Muhammad ibn al-Hakam> Muhammad ibn Ya'qub al-Shaybani> Ahmad ibn al-Nadr ibn 'Abd al-Wahhab> 'Ubayd Allah ibn Mu'adh> his father> Shu'bah> 'Abd al-Hamid, the companion of al-Ziyadi who heard Anas ibn Malik saying: "Abu Jahl said: (If this be indeed the truth from Thee, then rain down stones on us or bring on us some painful doom!) and so this was revealed (But Allah would not punish them while thou wast with them)". This was narrated by Bukhari from Ahmad ibn al-Nadr and by Muslim from 'Abd Allah ibn Mu'adh.

[8:35]

(And their worship at the (holy) House is naught but whistling and hand-clapping…) [8:35]. Abu Isma'il ibn 'Amr al-Naysaburi informed us> Hamzah ibn Shabib al-Ma'mari> 'Ubayd Allah ibn Ibrahim ibn Balawayh> Abu'l-Muthanna Mu'adh ibn al-Muthanna> 'Amr>> his father> Qurrah> 'Atiyyah> Ibn 'Umar who said: "They [people in the pre-Islamic period] used to go round the Ka'bah clapping - and he described how they clapped - and whistling - and he described how they whistled - and they also put their cheeks on the ground. Then this verse was revealed".

[8:36]

(Lo! those who disbelieve spend their wealth in order that they may debar (men) from the way of Allah…) [8:36]. Said Muqatil and al-Kalbi: "This was revealed, on the Day of Badr, about those who customarily fed the pilgrims in the season of Hajj. They were twelve men: Abu Jahl ibn Hisham, 'Utbah and Shaybah the sons of Rabi'ah, Nubayh and Munabbih the sons of Hajjaj, Abu'l-Bukhturi ibn Hisham, al-Nadr ibn al-Harith, Hakim ibn Hizam, Ubayy ibn Khalaf, Zam'ah ibn al-Aswad, al-Harith ibn 'Amir ibn Nawfal, al-'Abbas ibn 'Abd al-Muttalib. All these men were from Quraysh and each one of them gave ten containers of food daily". Sa'id ibn Jubayr and Ibn Abza said: "This verse was revealed about Abu Sufyan ibn Harb who had hired, on the day of Uhud, two thousand Abyssinian men to fight against the Messenger of Allah, Allah bless him and give him peace, without counting those Arabs who answered his call to fight with him. About them, Ka'b ibn Malik says: We came to sea waves in the middle of which Were Abyssinians, some of whom were veiled and some with their heads uncovered. There were three thousand of them whereas we were a group of nobles: three

hundred of us or four hundred at most. Al-Hakam ibn 'Utaybah said: "Abu Sufyan spent 40 Uqiyyah of gold on the idolaters at the Battle of Uhud, and so this verse was revealed about him". Reporting from his sources, Muhammad ibn Ishaq said: "When the Quraysh returned to Mecca after their defeat at Badr and Abu Sufyan returned unharmed with their caravan, a group of men from the Quraysh whose fathers, sons and brothers were killed at this battle, including 'Abd Allah ibn Abi Rabi'ah, 'Ikrimah ibn Abi Jahl, Safwan ibn Umayyah, went to see Abu Sufyan and those who had a share in that caravan and said to them: 'O men of Quraysh, Muhammad has harmed you and killed the best among you, so help us with this property which escaped unscathed that haply we may take revenge on him for what was inflicted on us'. They did and Allah, exalted is He, revealed this verse".

[8:64]

(O Prophet! Allah is Sufficient for thee and those who follow thee of the believers) [8:64]. Abu Bakr ibn al-Harith informed us> Abu'l-Shaykh al-Hafiz> Ahmad ibn 'Amr ibn 'Abd al-Khaliq> Safwan ibn al-Mughlis> Ishaq ibn Bishr> Khalaf ibn Khalifah>> Anas ibn Hashim al-Rummani> Sa'id ibn Jubayr> Ibn 'Abbas who said: "First, there were thirty-nine people who had embraced Islam and then 'Umar embraced Islam and they became forty. Gabriel, peace be upon him, brought down the words of Allah, exalted is He: (O Prophet! Allah is Sufficient for thee and those who follow thee of the believers)".

[8:67-69]

(It is not for any prophet to have captives until he hath made slaughter in the land…) [8:67-69]. Said Mujahid: "It happened that some of that which was revealed from heaven agreed with many of 'Umar's opinions. When the Messenger of Allah, Allah bless him and give him peace, consulted the Muslims about the prisoners of Badr, they said: 'O Messenger of Allah, they are your cousins, so free them in exchange for a ransom'. 'Umar ibn al-Khattab said: 'No, O Messenger of Allah, you should kill them'. Then this verse was revealed (It is not for any prophet to have captives until he hath made slaughter in the land)". Said Ibn 'Umar: "The Messenger of Allah, Allah bless him and give him peace, consulted Abu Bakr regarding the prisoners of Badr, and the latter said: 'They are your people and clan, let them go!' But when he consulted 'Umar, the latter said: 'Kill them'. The Messenger of Allah, Allah bless him and give him peace, freed them in exchange for a ransom. Allah, exalted is He, then revealed (It is not for any prophet to have captives until he hath made slaughter in the land) up to his words (Now enjoy what ye have won, as lawful and good…) [8:69]. When the Prophet, Allah bless him and give him peace, met 'Umar, he said to him: 'We almost incurred a misfortune as a result of opposing your view!' " Abu Bakr Ahmad ibn al-Husayn al-Hiri informed us> Hajib ibn Ahmad> Muhammad ibn Hammad> Abu Mu'awiyah> al-A'mash> 'Amr ibn Murrah> Abu 'Ubaydah> 'Abd Allah who said: "When the prisoners were brought on the Day of Badr, the Messenger of Allah, Allah bless him and give him peace, said: 'What do you think we should do with these prisoners?' Abu Bakr said: 'O Messenger of Allah, these are your people and kin, spare them and wait that haply Allah, glorious and majestic is He, may relent on them'. 'Umar, on the other hand said: 'They have given you the lie and expelled you, bring them forward and chop their heads off'. 'Abd Allah ibn Rawahah said: 'Look for a valley with abundant wood and burn them there', upon which al-'Abbas commented: 'You have severed your ties of kinship!' The Messenger of Allah, Allah bless him and give him peace, did not answer them and then went in. Some people said: 'He will act on Abu Bakr's advice', others said: 'He will act on 'Umar's advice', while some said: 'He will act on 'Abd Allah's advice'. The Messenger of Allah, Allah bless him and give him peace, then came out to them and said: 'Indeed, Allah, glorious and majestic is He, softens the hearts of some until they become softer than milk and hardens the hearts of some until they become harder than stones. The like of you, O Abu Bakr, is the like of Abraham when he said (But whoso followeth me, he verily is of me. And whoso disobeyeth me - still Thou art Forgiving, Merciful) [14:36] and the like of you, O Abu Bakr, is the like of Jesus when he said (If Thou punish them, lo! They are Thy slaves, and if Thou forgive them, lo! Thou, only Thou art the Mighty, the Wise) [8:118]. And the like of you, O 'Umar, is the like of Moses who said (Our Lord! Destroy their riches and harden their hearts…)' [10:88]; and the like of you, O 'Umar, is the like of Noah who said: (My Lord! Leave not one of the disbelievers in the land) [71:26]. Then, the Messenger of Allah, Allah bless him and give him peace, said: 'Today, you are dependent, you are today dependent; none of them shall be returned except in exchange for a ransom or he will be beheaded'. Allah, glorious and majestic is He, then revealed (It is not for any prophet to have captives until he hath made slaughter in the land) up to his words (Now enjoy what ye have won, as lawful and good) up to the end of

the next three verses”. 'Abd al-Rahman ibn Hamdan al-'Adl informed us> Ahmad ibn Ja'far ibn Malik> 'Abd Allah ibn Ahmad ibn Hanbal> Ahmad ibn Hanbal> Abu Nuh Qurrad> 'Ikrimah ibn 'Ammar> Simak al-Hanafi Abu Zumayl> Ibn 'Abbas> 'Umar ibn al-Khattab who said: “When the army of the believers met the army of the unbelievers at Badr and the idolaters were defeated (seventy men of them were killed and another seventy captured), the Messenger of Allah, Allah bless him and give him peace, consulted Abu Bakr, 'Umar and 'Ali about what to do with the prisoners. Abu Bakr said: 'O Prophet of Allah, these are our brothers, cousins and sons of our clan and my opinion is that you accept a ransom from them, so that what we take from them will be an added strength for us against the unbelievers. And haply Allah will guide them to Islam and be a support to us'. The Messenger of Allah, Allah bless him and give him peace, then asked: 'What do you think, O son of al-Khattab?' He said: 'By Allah, I do not agree with Abu Bakr. My opinion is that you give me so-and-so (a relative of 'Umar) so that I behead him, and give 'Aqil to 'Ali so that he behead him and so-and-so (al-'Abbas) to Hamzah so that he beheads him. In this way, Allah, glorious and majestic is He, will know that there is no complaisance in our hearts toward the idolaters. These are their notables, leaders and chiefs'. The Messenger of Allah, Allah bless him and give him peace, liked what Abu Bakr said and disliked what I said. And so, he accepted a ransom from them. The following day, 'Umar said: I went to see the Prophet, Allah bless him and give him peace, and found him sitting with Abu Bakr. They were both crying. I said: 'O Messenger of Allah, what is it that makes you and your companion weep? If I can cry, I will cry with you, if not I will feign crying'. The Prophet, Allah bless him and give him peace, said: “I am crying because of the suggestion of ransoming the prisoners which your fellow believers advised me to do. Your chastisement was closer to you than this tree (and he pointed to a near by tree). Allah, exalted is He, had revealed (It is not for any prophet to have captives until he hath made slaughter in the land) up to His words (… an awful doom had come upon you on account of what ye took) of ransom. This was narrated by Muslim in his Sahih from Hannad ibn al-Sariyy from Ibn al-Mubarak from 'Ikrimah ibn 'Ammar.

[8:70]

(O Prophet! Say unto those captives who are in your hands…) [8:70]. Said al-Kalbi: “This was revealed about al-‘Abbas ibn ‘Abd al-Muttalib, ‘Aqil ibn Abi Talib and Nawfal ibn al-Harith. Al-‘Abbas was imprisoned at Badr while he had with him twenty Uqiyyah of gold which he had taken with him to Badr to feed the idolaters. He was one of ten men who had taken it upon themselves to feed the entire army of the unbelievers. His turn to finance the army of the unbelievers had not come yet when he fell prisoner, and so it was taken with him, and the Messenger of Allah, Allah bless him and give him peace, then took the gold from him. He said: ‘I spoke with the Messenger of Allah, Allah bless him and give him peace, to take the twenty Uqiyyah of gold which he took from me as my ransom. He refused and said: ‘We will not accept as your ransom something with which you had left to use against us’. The ransom of my nephew ‘Aqil ibn Abi Talib cost me twenty measures of silver, and so I said to him: ‘By Allah, you have left me begging Quraysh for the rest of my life’. He said: ‘And where is the gold you gave to Umm Fadl before you headed toward Badr? You said to her: If anything were to happen to me, this is for you and for ‘Abd Allah, al-Fadl and Qutham’. I said: Who informed you about this? He replied: Allah informed me about it. I said: I bear witness that you are truthful. I gave her the gold and none but Allah knew about it. I bear witness that there is no god but Allah and that you are the Messenger of Allah’. Al-‘Abbas said: ‘And Allah gave me much better than he took from me, as He said. I had twenty slaves all of whom were tending abundant riches instead of the twenty Uqiyyah of gold, and I still hope to gain forgiveness from my Lord’

[9:12]

(And if they break their pledges after their treaty (hath been made with you) and assail your religion, then fight the heads of disbelief…) [9:12]. Said Ibn 'Abbas: “This verse was revealed about Abu Sufyan ibn Harb, al-Harith ibn Hisham, Suhayl ibn 'Amr, 'Ikrimah ibn Abi Jahl and all the chiefs of Quraysh who broke their pledges, and these are the ones who planned to expel the Messenger of Allah”.

[9:17]

(It is not for the idolaters to tend Allah’s sanctuaries…) [9:17]. The commentators of the Qur’an said: “When al-‘Abbas [ibn ‘Abd al-Muttalib] was taken prisoner on the Day of Badr, the Muslims went over to him and insulted him for his unbelief as well as for severing his ties of kinship, and ‘Ali [ibn Abi Talib] addressed him

in a harsh way. Al-'Abbas answered them: 'How is it that you mention our evil deeds but you do not mention our good deeds?' 'Ali retorted: 'Do you have any good deeds?' He replied: 'Yes, we tend to the Sacred Mosque, serve as gatekeepers of the Ka'bah, provide water for the pilgrims, and relieve the afflicted'. Allah, glorious and majestic is He, revealed as an answer to al-'Abbas (It is not for the idolaters to tend Allah's sanctuaries)".

[9:19]

(Count ye the slaking of a pilgrim's thirst and tendance of the Inviolable Place of Worship as (equal to the worth of) him who believeth in Allah) [9:19]. Abu Ishaq al-Tha'alibi, may Allah have mercy on him, informed us> 'Abd Allah ibn Hamid al-Wazzan> Ahmad ibn Muhammad ibn Ja'far> ibn 'Abd Allah al-Munadi> Abu Dawud Sulayman ibn al-Ash'ath> Abu Tubah al-Rabi' ibn Nafi' al-Halabi> Mu'awiyah ibn Salam> Zayd ibn Salam> Abu Salam> al-Nu'man ibn Bashir who said: "I was sitting close to the pulpit of the Messenger of Allah, Allah bless him and give him peace, when a man said: 'I do not care if I ever do any other good works after I quench the thirst of the pilgrims', another man said: 'I do not care if I ever do any other work after tending to the Sacred Mosque', and a third man said: 'Jihad in the way of Allah is much better than what you have mentioned'. 'Umar ibn al-Khattab rebuked them, saying: 'Do not raise your voices so close to the pulpit of the Messenger of Allah, Allah bless him and give him peace, (this happened to be a Friday). But what I will do is that, after performing my prayer, I will go in and ask the verdict of the Messenger of Allah, Allah bless him and give him peace, concerning that about which you have differed'. He did, and then Allah, exalted is He, revealed (Count ye the slaking of a pilgrim's thirst and tendance of the Inviolable Place of Worship) up to His words (Allah guideth not wrongdoing folk…)". This was narrated by Muslim from al-Hasan ibn 'Ali al-Halwani from Abu Tubah. Said Ibn 'Abbas, according to the report of al-Walibi: "When he was taken prisoner on the Day of Badr, al-'Abbas ibn 'Abd al-Muttalib said: 'If you have precedence over us through Islam, migration and Jihad, we also used to tend to the Sacred Mosque, quench the thirst of the pilgrims and relieve the afflicted'. Allah, exalted is He, revealed therefore (Count ye the slaking of a pilgrim's thirst and tendance of the Inviolable Place of Worship…)". Al-Hasan, al-Sha'bi and al-Qurazi said: "This verse was revealed about 'Ali, al-'Abbas and Talhah ibn Shaybah who boasted to each other. Talhah said: 'I am the master of the House, its key is in my hand. I could sleep inside it if I wanted to and the apparel of its house belongs to me'. Al-'Abbas said: 'I am in charge of providing water to the pilgrims'. 'Ali said: 'I do not know what you are talking about, I have prayed six months before anybody else and I have taken part in Jihad'. And so Allah, exalted is, revealed this verse". Ibn Sirin and Murrah al-Hamadani said: "'Ali [ibn Abi Talib] said to al-'Abbas [ibn 'Abd al-Muttalib]: 'Are you not going to migrate to join the Prophet, Allah bless him and give him peace?' al-'Abbas said: 'Am I not doing something much better than migration? Do I not quench the thirst of the pilgrims to the House of Allah and tend to the Sacred Mosque?' And so, this verse was revealed as were revealed Allah's words (Those who believe, and have left their homes and striven with their wealth and their lives…) [9:20]".

[9:23-24]

(O ye who believe! Choose not your fathers nor your brethren for friends if they take pleasure in disbelief rather than faith) [9:23-24]. Said al-Kalbi: "When the Messenger of Allah, Allah bless him and give him peace, was commanded to migrate to Medina, some men went to their fathers, brothers or wives and said: 'We have been commanded to migrate to Medina'. Thus, some people liked the command and hastened to execute it, while the wives, dependents and children of others hung on to some others, saying: 'We beseech you by Allah not to leave us to no one, causing our waste and peril'. The hearts of these softened for them and, as a result, they refrained from migrating. These words of Allah, exalted is He, were then revealed to rebuke them (O ye who believe! Choose not your fathers nor your brethren for friends if they take pleasure in disbelief rather than faith…)". As for those who stayed back in Mecca and did not migrate, Allah, exalted is He, revealed (then wait till Allah bringeth His command to pass…) [9:24], meaning fighting and the conquest of Mecca.

[9:34]

(O ye who believe! Lo! many of the (Jewish) rabbis and the (Christian) monks devour the wealth of mankind wantonly) [9:34]. This was revealed about the scholars and doctors of the people of the Book. They used to

accept bribes from the communality of people; these are the gains they used to obtain from the common people. (They who hoard up gold and silver and spend it not in the way of Allah…) [9:34]. Abu Ishaq al-Muqri’ informed us> ‘Abd Allah ibn Hamid> Ahmad ibn Muhammad ibn Ibrahim> Muhammad ibn Nusayr> ‘Amr ibn Zurarah> Hushaym> Husayn> Zayd ibn Wahb who said: “I passed by al-Rabadhah where I came across Abu Dharr. I asked him: ‘What brought you here?’ He said: ‘I was in Syria and I had a disagreement with Mu‘awiyah regarding the verse (They who hoard up gold and silver and spend it not in the way of Allah…). Mu‘awiyah was of the opinion that it was revealed about the people of the Book, while I said to him that it was revealed about them as well as about us. We had an altercation after which he wrote to ‘Uthman to complain about me. ‘Uthman wrote to me asking me to go to Medina. When I went to Medina, a lot of people came to see me, as if they had never seen me before. I mentioned this to ‘Uthman and he said: ‘If you wish you can move somewhere else and stay close’. This is what has brought me to this place. Had they appointed an Abyssinian slave as my leader, I would have heard and obeyed him’ ”. This was narrated by Bukhari from Qutaybah from Jarir from Husayn; he also narrated it from ‘Ali from Hushaym. The Commentators of the Qur’an also disagree about the occasion of this verse. Some are of the opinion that it was specifically revealed about the people of the Book. Al-Suddi thought it was revealed about the people of the Qiblah while al-Dahhak was of the opinion that it was about both the people of the Book and the Muslims. ‘Ata’ also reported that Ibn ‘Abbas said regarding the words of Allah (They who hoard up gold and silver and spend it not in the way of Allah…): “He means of the believers”. Abu’l-Hasan Ahmad ibn Ibrahim al-Najjar informed us> Sulayman ibn Ayyub al-Tabarani> Muhammad ibn Dawud ibn Sadaqah> ‘Abd Allah ibn Mu‘afa> Sharik> Muhammad ibn ‘Abd Allah al-Muradi> ‘Amr ibn Murrah> Salim ibn Abi al-Ja‘d> Thawban who said: “When the verse (They who hoard up gold and silver…) was revealed, the Messenger of Allah, Allah bless him and give him peace, said: ‘May gold and silver perish!’ He was asked: ‘O Messenger of Allah, which of the riches should we hoard?’ He said: ‘A heart which is grateful, a tongue which remembers Allah and a righteous wife’ ”.

[9:38]

(O ye who believe! What aileth you that when it is said unto you: Go forth in the way of Allah…) [9:38]. This verse was revealed to prompt the believers to take part in the Battle of Tabuk. When the Messenger of Allah, Allah bless him and give him peace, returned from al-Ta'if and the Battle of Hunayn, he gave orders to attack the Byzantines. This happened at a time when people were living in straitened circumstances, the land was suffering from drought; it was very hot and it was time to reap the dates which were by then ripe. People found it very hard to conquer the Byzantines; they preferred to stay at home and enjoy the shade. The idea of going out to fight was very hard to accept. When Allah knew people's slackness, He revealed this verse.

[9:41]

(Go forth, light-armed and heavy-armed…) [9:41]. This was revealed about those who excused themselves from taking part in fighting because of their farms, work and preoccupations. But Allah, exalted is He, refused to excuse them unless they went forth to fight, despite of what had ensued from them before. Muhammad ibn Ibrahim ibn Muhammad ibn Yahya informed us> Abu ‘Amr ibn Matar> Ibrahim ibn ‘Ali> Yahya ibn Yahya> Sufyan ibn ‘Uyaynah> Ibn Jad‘an [‘Ali ibn Zayd]> Anas who said: “Abu Talhah recited (Go forth, light-armed and heavy-armed) and then said: ‘I see that Allah has not excused anyone’, and he went to Syria to take part in Jihad and remained there until he died”. Said al-Suddi: “One day, al-Miqdad ibn al-Aswad, who was a huge, fat man, went to see the Messenger of Allah, Allah bless him and give him peace, to complain to him [about his size] and to dispense him from taking part in fighting. (Go forth, light-armed and heavy-armed) was revealed about him. But when this verse was revealed, people found it very hard on them, and so Allah, exalted is He, abrogated it and revealed instead (Not unto the weak nor unto the sick…) [9:91]”.

[9:42-47]

(Had it been a near adventure and an easy journey they had followed thee…) [9:42-47]. Allah then revealed about those hypocrites who stayed behind and did not take part in the Battle of Tabuk (Had it been a near adventure and an easy journey they had followed thee…). He also revealed (Had they gone forth among you

they had added to you naught save trouble…). This is because when the Messenger of Allah, Allah bless him and give him peace, set forth, he camped his troops at al-Wada�much ’s mountain trail while ‘Abd Allah ibn Ubayy camped his troops at a clear trodden path below the mountain trail of al-Wada‘. His troops were no less than the troops which were with the Prophet. When the Messenger of Allah, Allah bless him and give him peace, marched again, ‘Abd Allah ibn Ubayy, the hypocrites and the doubters stayed behind. To consol His Prophet, Allah bless him and give him peace, Allah, exalted is He, revealed (Had they gone forth among you they had added to you naught save trouble…).

[9:49]

(Of them is he who saith: Grant me leave (to stay at home) and tempt me not…) [9:49]. This was revealed about Jadd ibn Qays the hypocrite. This is because when the Messenger of Allah, Allah bless him and give him peace, was preparing for the Battle of Tabuk, he said to him: “O Abu Wahb, would you not like to have scores of Byzantine women and men as concubines and servants?” He said: “O Messenger of Allah, my people know that I am very fond of women and, if I see the women of the Byzantines, I fear I will not be able to hold back. So do not tempt me by them, and allow me not to join and, instead, I will assist you with my wealth”. The Prophet, Allah bless him and give him peace, turned away from him and said: “I allow you”, and so Allah, exalted is He, revealed this verse. When this verse was revealed, the Messenger of Allah, Allah bless him and give him peace, asked Banu Salamah, the tribe of al-Jadd: “Who is your master, O Banu Salamah?” They said: “Al-Jadd ibn Qays except that he is a miser and a coward”. The Prophet, Allah bless him and give him peace, responded: “Is there any sickness worse than miserliness? Rather, your master is the fair, curly-haired youth: Bishr ibn al-Bara' ibn Ma'rur”. Hasan ibn Thabit composed about him the following lines: And the Messenger of Allah said and truth catches up With him about whom he said: who do you consider as your master. We said: Jadd ibn Qays even though We consider him a miser and a troublesome one. He said: what is worse than that With which you reproach Jadd and which make a hand needy. And he appointed Bishr ibn al-Bara' as chief for his magnanimity And it is befitting that Bishr who answers others' call be appointed as chief. When a delegation comes to him, he spends his wealth And says: take it for tomorrow it will return. The verses after this one verse and up to Allah's words (The alms are only for the poor and the needy) [9:60] are about the hypocrites.

[9:58]

(And of them is he who defameth thee in the matter of the alms…) [9:58]. Ahmad ibn Muhammad ibn Ibrahim al-Tha‘labi informed us> ‘Abd Allah ibn Hamid> Ahmad ibn Muhammad ibn al-Hasan al-Hafiz> Muhammad ibn Yahya> ‘Abd al-Razzaq> Ma‘mar> al-Zuhri> Abu Salamah ibn ‘Abd al-Rahman> Abu Sa‘id al-Khudri who said: “While the Messenger of Allah, Allah bless him and give him peace, was dividing alms, Ibn Dhu Khuwaysirah al-Tamimi (Hurqus ibn Zuhayr, the origin of the Kharijites) came to him and said: ‘Be fair with us, O Messenger of Allah!’ The Prophet replied to him: ‘Woe unto you, who is going to be fair if I am not?’ And then the verse (And of them is he who defameth thee in the matter of the alms…) was revealed”. This was narrated by Bukhari from ‘Abd Allah ibn Muhammad from Hisham from Ma‘mar. Al-Kalbi said: “This was revealed about those whose hearts are to be reconciled, i.e. the hypocrites. One of them, whose name is al-Jawaz, said to the Prophet, Allah bless him and give him peace: ‘You did not divide [the alms] fairly!’ And so Allah, exalted is He, revealed (And of them is he who defameth thee in the matter of the alms)”.

[9:61-62]

(And of them are those who vex the Prophet and say: He is only a hearer…) [9:61-62]. This was revealed about a group of hypocrites who used to harm the Messenger of Allah, Allah bless him and give him peace, by saying about him things that should not be said. One of them said: “Do not do this, for we fear that what we say might reach him and he will punish us”. Al-Julas ibn Suwayd said: “We will say whatever we wish to say and when we go to him he will believe whatever we tell him, for Muhammad is nothing but a hearer”, and so Allah, exalted is He, revealed this verse. Muhammad ibn Ishaq ibn Yasar and others said: “This verse was revealed about one hypocrite whose name is Nabtal ibn al-Harith. This man was dark-skinned, red-eyed, burned in the cheeks and deformed. It is this man about whom the Prophet, Allah bless him and give him peace, said: ‘Whoever wants to look at the devil, let him look at Nabtal ibn al-Harith’. This man was a tale-

bearer; he related the words of the Prophet, Allah bless him and give him peace, to the hypocrites. And when he was told to stop doing this, he said: ‘Indeed, Muhammad is but a hearer, he believes everything that people tell him. We say whatever we like and then we go to him and swear that we never said it and he believes us’. And so Allah, exalted is He, revealed this verse”. Al-Suddi said: “A group of hypocrites, including Julas ibn Suwayd ibn al-Samit and Wadi‘ah ibn Thabit, gathered and wanted to speak ill of the Prophet, Allah bless him and give him peace. They had with them a boy from the Helpers by the name of ‘Amir ibn Qays. These hypocrites mocked the Prophet and then spoke and said ‘By Allah, if what Muhammad says is true, then we are worse than asses’. The boy got angry and said: ‘By Allah, what Muhammad says is true and you are worse than asses’. The boy then went to the Prophet, Allah bless him and give him peace, and informed him about what they said. The Prophet summoned them and when he asked them they swore that ‘Amir was a liar. ‘Amir also swore that they were liars. ‘Amir then prayed: ‘O Allah, do not make us disperse until you show who is lying and who s telling the truth’. And so this verse was revealed about them (And of them are those who vex the Prophet and say: He is only a hearer) and He also revealed (They swear by Allah to you (Muslims) to please you…) [9:62]”.

[9:64]

(The hypocrites fear lest a Surah should be revealed concerning them, proclaiming what is in their hearts…) [9:64]. Al-Suddi said: “One hypocrite said: ‘By Allah, I wish to be flogged one hundred lashes rather than have something revealed about us that exposes us’. Allah, exalted is He, then revealed this verse”. And Mujahid said: “They [the hypocrites] used to say things amongst themselves and then exclaim: ‘Haply, Allah will not reveal our secret!’ ”.

[9:65]

(And if thou ask them (O Muhammad) they will say: We did but talk and jest…) [9:65]. Said Qatadah: “As the Messenger of Allah, Allah bless him and give him peace, was heading for the Battle of Tabuk, a hypocrite, who was ahead of him, said: 'Does this man really hope to conquer the castles and fortresses of Syria, far be it! Far be it'. Allah, exalted is He, informed His Prophet about what they said, and so the Prophet, Allah bless him and give him peace, ordered the troops to stop marching. He went to those hypocrites and informed them of what they said. They said to him in reply: 'O Messenger of Allah, we were just engaging in idle talk and jesting'. Allah, exalted is He, then revealed this verse”. Zayd ibn Aslam and Muhammad ibn Ka'b said: “One of the hypocrites said at the Battle of Tabuk: 'I have never seen anyone whose belly is more hungry, whose tongue lies more or who is more cowardly in fighting than these reciters of ours', meaning the Messenger of Allah, Allah bless him and give him peace, and his Companions. 'Awf ibn Malik said to him: 'You lie; rather, you are a hypocrite! I will inform the Messenger of Allah, Allah bless him and give him peace, of what you have just said'. But 'Awf found that the Qur'an had already informed him. The man went to the Messenger of Allah, Allah bless him and give him peace, when he had already mounted his camel and set off, and said to him: 'O Messenger of Allah! We were but talking idly and jesting; we were talking the way riders do to make our travelling easy' ”. Abu Nasr Muhammad ibn Muhammad ibn 'Abd Allah al-Jawzaqi informed us> Bishr ibn Ahmad ibn Bishr> Abu Ja'far Muhammad ibn Musa al-Halwani> Muhammad ibn Maymun al-Khayyat> Isma'il ibn Dawud al-Mihrajani> Malik ibn Anas> Nafi'> Ibn 'Umar who said: “I saw 'Abd Allah ibn Ubayy walking in front of the Prophet, Allah bless him and give him peace, while being hit by stones [as a result of the galloping of horses], and saying: 'O Messenger of Allah, we were only talking idly and jesting', and the Prophet, Allah bless him and give him peace, responded: '(Was it at Allah and His revelations and His messenger that ye did scoff ?)' ”.

[9:74]

(They swear by Allah that they said nothing (wrong)…) [9:74]. Said al-Dahhak: “The hypocrites set off with the Messenger of Allah for Tabuk. But whenever they met alone with each other, they insulted the Messenger of Allah, Allah bless him and give him peace, and his Companions and discredited the religion. Then Hudhayfah reported what they said to the Messenger of Allah, Allah bless him and give him peace. The Messenger of Allah, Allah bless him and give him peace, said to them: 'O hypocrites, what is this that I hear you have said?' They swore to him that they said nothing wrong, and so Allah, exalted is He, revealed this to give them the lie”. Said Qatadah: “It was mentioned to us that a man from Juhaynah had a fight with

another man from Ghifar and the latter had the upper hand. When he saw this, 'Abd Allah ibn Ubayy cried: 'O Banu Aws, help your brother for, by Allah, the like of us and the like of Muhammad is as it was said: fatten your dog and he will eat you. By Allah, once we enter Medina, the mighty among us will drive out the lowly'. A Muslim man heard this and informed the Messenger of Allah, Allah bless him and give him peace. When he sent for 'Abd Allah ibn Ubayy, the latter swore by Allah that he did not say it. Allah, exalted is He, revealed this to give him the lie". (And they purposed that which they could not attain…) [9:74]. Al-Dahhak said: "They were planning to push the Prophet, Allah bless him and give him peace, off his mount on the night of the steep road. These were men who agreed to kill the Messenger of Allah, Allah bless him and give him peace, while they were with him. They waited for an opportunity to take him by surprise. Their chance came when the Prophet, Allah bless him and give him peace, was taking a steep road. Some of them came forward while others stayed behind. It was night time. They said to each other: 'Once he starts going down this steep road, we will push him off his mount into the ravine'. His guide that night was 'Ammar ibn Yasir and his navigator was Hudhayfah. When Hudhayfah heard the sound of camels' hoofs, he looked behind and saw veiled men. He shouted: 'Go away, go away, O enemies of Allah!' They stopped and the Prophet, Allah bless him and give him peace, proceeded to his destination. Allah, exalted is He, then revealed (And they purposed that which they could not attain…)".

[9:75]

(And of them is he who made a covenant with Allah…) [9:75]. Abu'l-Hasan Muhammad ibn al-Fadl informed us> Abu 'Amr Muhammad ibn Ja'far ibn Matar> Abu 'Imran Musa ibn Sahl al-Jawni> Hisham ibn 'Ammar> Muhammad ibn Shu'ayb> Mu'adh ibn Rifa'ah al-Salami> Abu 'Abd al-Malik 'Ali ibn Yazid> al-Qasim ibn 'Abd al-Rahman> Abu Umamah al-Bahili said: "One day Tha'labah ibn Hatib al-Ansari went to the Messenger of Allah, Allah bless him and give him peace, and said: 'O Messenger of Allah, pray that Allah provides me with wealth'. The Messenger of Allah, Allah bless him and give him peace, said: 'Woe to you! A little for which you give thanks is better than plenty which you cannot bear'. Another time, he said to him: 'Do you not like to be like the Prophet of Allah. By Him in whose Hand is my soul, if I wanted mountains would flow with gold and silver for me'. Tha'labah said: 'By Him Who sent you with the truth, if you pray that Allah provides me with wealth, I will give each one his due'. The Messenger of Allah, Allah bless him and give him peace, then prayed: 'O Allah, give Tha'labah wealth!' Tha'labah then acquired some sheep and they multiplied like worms until Medina became too small to contain all his sheep. He left Medina and settled in one of its valleys. At that point, he only prayed Zuhr and 'Asr in congregation but not the other prescribed prayers. Then his sheep multiplied even more and he stopped praying in congregation altogether except for the Friday prayer. His sheep kept multiplying like worms until he finally stopped praying even the Friday prayer. The Messenger of Allah, Allah bless him and give him peace, asked about him and when they told him that his sheep had multiplied so much that he had to leave Medina and stopped praying in congregation, he said: 'Woe unto Tha'labah', he said it thrice. Then Allah, glorious and majestic is He, revealed (Take alms of their wealth, wherewith thou mayst purify them) [9:103] and He also revealed the obligation of Zakah. The Messenger of Allah, Allah bless him and give him peace, sent two men, one from Juhaynah and one from Banu Salim, to collect Zakat, and wrote for them instructions how to collect it. He also said to them: 'Go to Tha'labah and so-and-so from Banu Salim and collect their Zakah'. When they reached Tha'labah, read him the letter of the Messenger of Allah, Allah bless him and give him peace, and ask him for his Zakah, he said: 'This is nothing but the exemption tax (Jizyah)! This is nothing but the sister of the exemption tax! I do not know what this is; go finish your job and then come back to me'. The two men went to the man from Banu Salim and informed him about their business. The man selected the best of his camels and gave them for Zakah. When they saw this, they said: 'You are not obligated to do this, nor do we want to take this from you'. He said to them: 'No, you should take them, for I am happy to give them; they are my camels, after all'. They took those camels from him and when they finished their collection, they went back to Tha'labah. He said to them: 'Show me your letter', and after he read it he said: 'This is nothing but the sister of the exemption tax. Go back until I think about what I should do'. The two men left and went to see the Prophet, Allah bless him and give him peace, and the moment he saw them, he said: 'Woe to Tha'labah', before even saying a word to them. And he prayed that Allah bless the man from Banu Salim. The two men informed the Prophet about what Tha'labah and the man from Banu Salim did. Allah, glorious and majestic is He, revealed (And of them is he who made a covenant with Allah (saying): If He give us of His bounty we will give alms and become of the righteous) up to His words (… And because they lied) [9:79]. One of the relatives of Tha'labah was present with the Messenger of Allah, Allah bless him and give him peace, and he heard what

the Prophet said about him. He went to Tha'labah and said to him: 'Woe unto you, O Tha'labah, Allah, exalted is He, has revealed about you this and that'. Tha'labah went to see the Prophet, Allah bless him and give him peace, and begged him to accept from him his Zakah. But the Prophet said to him: 'Allah has forbidden me from taking your Zakah'. Tha'labah then began dispersing dust on his head, upon which the Messenger of Allah, Allah bless him and give him peace, said to him: 'This is of your own doing! I commanded you and you did not obey me'. Tha'labah returned to his house. The Messenger of Allah, Allah bless him and give him peace, died and still did not accept anything from him. When Abu Bakr was sworn in as the new leader, Tha'labah went to see him and said: 'You know my status with the Messenger of Allah, Allah bless him and give him peace, as well as my position amongst the Helpers, so accept my Zakah'. Abu Bakr said: 'The Messenger of Allah, Allah bless him and give him peace, did not accept it and you expect me to accept it?' Abu Bakr died refusing to accept his Zakah. When 'Umar was selected as the leader of the Muslims, Tha'labah went to him and said: 'O leader of the believers, accept my Zakah!' 'Umar replied: 'The Messenger of Allah, Allah bless him and give him peace, did not accept it nor did Abu Bakr, so how do you expect me to accept it?' And he refused to take it from him until he died. When 'Uthman was chosen as Caliph, Tha'labah asked him to accept his Zakah, but 'Uthman said to him: 'The Messenger of Allah, Allah bless him and give him peace, did not accept nor did Abu Bakr and 'Umar, so how can I accept it from you'. And so 'Uthman did not accept his Zakah. Tha'labah died during 'Uthman's reign".

[9:79]

(Those who point at such of the believers as give the alms willingly…) [9:79]. Sa'id ibn Muhammad ibn Ahmad ibn Ja'far informed us> Abu 'Ali al-Faqih> Abu 'Ali Muhammad ibn Sulayman al-Maliki> Abu Musa Muhammad ibn al-Muthanna> Abu'l-Nu'man al-Hakam ibn 'Abd Allah al-'Ijli> Shu'bah> Salman> Abu Wa'il> Abu Mas'ud who said: "When the verses of alms were revealed, we used to ask to carry people stuff in exchange for a wage so that we could earn and pay alms from what we had earned. A man came and gave a lot for alms, some people commented: 'He is just showing off'. Another man came and gave a measure (sa') for alms, and they commented: 'Allah can do without the measure of this man', and so Allah revealed (Those who point at such of the believers as give the alms willingly and such as can find naught to give but their endeavours…)". This is narrated by Bukhari from Abu Qudamah 'Ubayd Allah ibn Sa'id>> Abu Nu'man. Qatadah and others said: "The Messenger of Allah, Allah bless him and give him peace, encouraged people to give alms. 'Abd al-Rahman ibn 'Awf took with him four thousand silver coins and said: 'O Messenger of Allah, all my wealth consists of eight thousand silver coins, I have kept half of it for my dependents and brought the other half for you to spend it in the way of Allah'. The Messenger of Allah, Allah bless him and give him peace, said: 'may Allah bless you for that which you have given and for that which you have withheld'. Allah did indeed bless the wealth of 'Abd al-Rahman to the extent that when he died he was survived by two wives who inherited one eighth of his fortune. This one eighth was estimated at 160 thousand silver coins. On the same day, 'Asim ibn 'Adiyy ibn al-'Ajlan gave to charity one hundred wasq of dates while Abu 'Aqil al-Ansari gave one sa' of dates. Abu 'Aqil said: 'O Messenger of Allah, I spent the night drawing water with a rope until I earned two measures (sa') of dates; I kept one for my family and brought the other'. The Messenger of Allah, Allah bless him and give him peace, commanded him to spread it among the received alms. The hypocrites defamed 'Abd al-Rahman and 'Asim, saying "Abd al-Rahman and 'Asim gave alms only to show off. Allah and His Messenger can indeed do without the measure (sa') of Abu 'Aqil; he only wished to appear righteous'. And so Allah, exalted is He, revealed this verse".

[9:84]

(And never (O Muhammad) pray for one of them who dieth, nor stand by his grave...) [9:84]. Isma'il ibn 'Abd al-Rahman ibn Ahmad al-Wa'iz informed us through dictation> 'Abd Allah ibn Muhammad ibn Nasr> Yusuf ibn 'Asim al-Razi> al-'Abbas ibn al-Walid al-Narsi> Yahya ibn Sa'id al-Qattan> 'Ubayd Allah ibn 'Umar> Nafi'> Ibn 'Umar who said: "When 'Abd Allah ibn Ubayy died, his son went to the Messenger of Allah, Allah bless him and give him peace, and said: 'Give me your gown to use as a shroud for my father, perform the prayer of the dead on him and seek forgiveness for him'. The Prophet gave him his gown and then said: 'Inform me [when you are ready to bury him] so that I may perform the prayer of the dead on him'. When he was informed and He was about to perform the prayer, 'Umar ibn al-Khattab pulled him and said: 'Did Allah not forbid praying on the hypocrites?' The Prophet said: 'I have been given the choice to seek forgiveness for them or not to seek it', and so he performed the prayer of the dead on him. Then this verse

was revealed (And never (O Muhammad) pray for one of them who dieth, nor stand by his grave) upon which he stopped praying on them". This was narrated by Bukhari from Musaddid and by Muslim from Abu Qudamah 'Ubayd Allah ibn Sa'id, and both Musaddid and 'Ubayd Allah ibn Sa'id related it from Yahya ibn Sa'id. Isma'il ibn Ibrahim al-Nasrabadhi informed us> Abu Bakr ibn Malik al-Qati'i> 'Abd Allah ibn Ahmad ibn Hanbal> Ahmad ibn Hanbal> Ya'qub>> ibn Ibrahim ibn Sa'd> his father> Muhammad ibn Ishaq> al-Zuhri> 'Ubayd Allah ibn 'Abd Allah ibn 'Utbah ibn Mas'ud> Ibn 'Abbas who said: "I heard 'Umar ibn al-Khattab saying: 'When 'Abd Allah ibn Ubayy died, the Messenger of Allah, Allah bless him and give him peace, was called to pray on him. When he stood up in front of the body to perform the prayer, I moved around until I stood close to his chest and said: 'O Messenger of Allah, will you pray on the enemy of Allah 'Abd Allah ibn Ubayy who said such-and-such on such a day and such-and-such on such a day', and he counted all the things he had said, all while the Messenger of Allah, Allah bless him and give him peace, kept smiling. 'When I went on for too long, he said: Move away, O 'Umar, I was offered to choose one of two things and I have made my choice; it was said to me (Ask forgiveness for them (O Muhammad), or ask not forgiveness for them; though thou ask forgiveness for them seventy times Allah will not forgive them…) [9:80]. If I knew that Allah will forgive them if I were to add more than seventy one times, I will do so'. The Prophet, Allah bless him and give him peace, then walked with him and stood there until he prayed on the dead and finished with him. I was amazed that I dared to speak with the Messenger of Allah, Allah bless him and give him peace, in that way. And Allah and His Messenger know better'. 'Umar said: "Then, by Allah, only a short while later, Allah revealed (And never (O Muhammad) pray for one of them who dieth, nor stand by his grave…), after which the Messenger of Allah, Allah bless him and give him peace, never prayed on any hypocrite nor did he stand on the grave of any one of them until Allah, exalted is He, took him away to Him". The commentators of the Qur'an said: "The Messenger of Allah, Allah bless him and give him peace, was asked about what was done with 'Abd Allah ibn Ubayy and so he said: 'My gown will not avail him of anything with Allah. By Allah I did it because I was hoping that a thousand of his people would embrace Islam' ".

[9:92]

(Nor unto those whom, when they came to thee (asking) that thou shouldst mount them, thou didst tell: I cannot find whereon to mount you) [9:92]. This verse was revealed about the weepers who were seven in number: Ma'qil ibn Yasar, Sakhr ibn Khunays, 'Abd Allah ibn Ka'b al-Ansari, 'Utbah ibn Zayd al-Ansari, Salim ibn 'Umayr, Tha'labah ibn 'Anamah and 'Abd Allah ibn Mughaffal. These men went to the Messenger of Allah, Allah bless him and give him peace, and said: "O Prophet of Allah, Allah, glorious and majestic is He, has recommended that we go out [to fight for His sake], so carry us with you — even though we wear mended slippers and sewed sandals — so that we fight with you". He said to them: "I do not have any mounts on which to carry you", upon which they withdrew crying. Mujahid said: "This verse was revealed about the sons of Muqarrin: Ma'qil, Suwayd and al-Nu'man".

[9:97]

(The wandering Arabs are more hard in disbelief and hypocrisy…) [9:97]. This verse was revealed about some Bedouins from the tribes of Asad and Ghatafan as well as about some other Bedouins who settled in Medina.

[9:101]

(And among those around you of the wandering Arabs there are hypocrites, and among the townspeople of Medina (there are some who) persist in hypocrisy…) [9:101]. Al-Kalbi said: "This verse was revealed about the tribes of Juhaynah, Muzaynah, Ashja', Aslam and Ghifar. As for the townspeople of al-Medina mentioned in the verse, this refers to 'Abd Allah ibn Ubayy, Jadd ibn Qays, Mu'attib ibn Qushayr, al-Julas ibn Suwayd and Abu 'Amir al-Rahib".

[9:102-103]

(And (there are) others who have acknowledged their faults…) [9:102-103]. Ibn al-Walibi reported that Ibn 'Abbas said: "This verse was revealed about some people who failed to join the Messenger of Allah, Allah

bless him and give him peace, at the Battle of Tabuk and then regretted it, saying: 'We are enjoying shelter and shade with the women while the Messenger of Allah, Allah bless him and give him peace, and his Companions are engaging in Jihad. By Allah, we shall tie ourselves to the columns [of the mosque] and remain tied until the Messenger himself unties and pardons us'. And they tied themselves to the columns of the mosque. When the Messenger of Allah, Allah bless him and give him peace, returned from the battle, he passed by them and asked about who they were. He was told: 'These are the people who failed to join you. They vowed to remain in their position until you untie them yourself'. The Prophet, Allah bless him and give him peace, said: 'And I swear that I will not set them free until I am commanded to do so nor will I pardon them unless it is Allah Who pardons them first. They have failed to join me and shunned fighting alongside the Muslims'. And so Allah, exalted is He, revealed this verse. When it was revealed, the Messenger of Allah, Allah bless him and give him peace, sent for them, freed them and pardoned them. When they were freed, they said: 'O Messenger of Allah, these are our riches which caused us to fail to join you, spend them on charity on our behalves to purify us and ask forgiveness for us'. He said: 'I was not commanded to take anything from your riches'. Allah, glorious and majestic is He, then revealed (Take alms of their wealth, wherewith thou mayst purify them and mayst make them grow…) [9:103]". Said Ibn 'Abbas: "They were ten men".

[9:106]

(And (there are) others who await Allah's decree…) [9:106]. This verse was revealed about Ka'b ibn Malik, Murarah ibn al-Rabi', from the Banu 'Amr ibn 'Awf and Hilal ibn Umayyah, from the Banu Waqif. The three failed join the Muslim army at the Battle of Tabuk. They are the ones referred to in Allah's saying (And to the three (did He turn in mercy) who were left behind…) [9:118].

[9:107-108]

(And as for those who chose a place of worship out of opposition and disbelief, and in order to cause dissent among the believers, and as an outpost for those who warred against Allah and His messenger aforetime, they will surely swear: We purposed naught save good. Allah beareth witness that they verily are liars. Never stand (to pray) there…) [9:107-108]. The commentators of the Qur'an said: "The Banu 'Amr ibn 'Awf built a mosque at Quba' and sent for the Messenger of Allah, Allah bless him and give him peace, to come to them. He went there and prayed in that mosque. Their brothers from the Banu Ghunm ibn 'Awf envied them resentfully and said: 'Let us built a mosque and send for the Messenger of Allah, Allah bless him and give him peace, to pray in it as he prayed in the mosque of our brothers, and let Abu 'Amir al-Rahib (the monk) also pray in it when he comes back from Syria'. This Abu 'Amir had embraced Christianity and became a monk in the pre-Islamic period. But when the Messenger of Allah, Allah bless him and give him peace, moved to Medina, Abu 'Amir rejected the religion of Islam and showed enmity toward it. The Prophet, Allah bless him and give him peace, called him then Abu 'Amir al-Fasiq (the corrupt) [instead of Abu 'Amir al-Rahib (the monk)]. Abu 'Amir left to Syria and then sent a letter to the hypocrites in which he wrote: 'Prepare yourselves and make ready whatever you can of force and weapons. Built a mosque for me, for I am going to the Caesar to request him to send with me Byzantine soldiers so that I drive out Muhammad and his Companions'. And so, they built for him a mosque by the Quba' mosque. Those who built this mosque were 12 men: Khidham ibn Khalid (this mosque of opposition was an extension of his house), Tha'labah ibn Hatib, Mu'attib ibn Qushayr, Abu Habibah ibn al-Az'ar, 'Abbad ibn Hunayf, Jariyah ibn 'Amir, his two sons Majma' and Zayd, Nabtal ibn Harith, Bahzaj ibn 'Uthman, Bijad ibn 'Uthman and Wadi'ah ibn Thabit. When they finished building this mosque, they went to the Messenger of Allah, Allah bless him and give him peace, and said: 'We have built a mosque for the sick and the needy and also for use in rainy and wintry nights, and we would like you to come and pray in it'. He called for his gown, intending to wear it and go with them when the Qur'an was revealed to him and Allah, glorious and majestic is He, informed him about the mosque of opposition and what they were about to do. The Messenger of Allah, Allah bless him and give him peace, called Malik ibn al-Dukhshum, Ma'n ibn 'Adiyy, 'Amir ibn al-Sakan and Wahshiyy, the killer of Hamzah and said to them: 'Go to this mosque whose builders have transgressed, destroy it and burn it down'. Malik proceeded with enflamed palm leaves, entered the mosque while its people were inside it, burnt it down and destroyed it. Its people dispersed [to avoid being burnt]. Then the Messenger of Allah, Allah bless him and give him peace, commanded that that place be used as a garbage spot where carrion, dirt and refuse are thrown". Abu 'Amir died in Syria alone, a stranger. Muhammad ibn Ibrahim ibn

Muhammad ibn Yahya informed us> Abu'l-'Abbas ibn Isma'il ibn 'Abd Allah ibn Mikal> 'Abd Allah ibn Ahmad ibn Musa al-Ahwazi> Isma'il ibn Zakariyya> Dawud ibn al-Zibriqan> Sakhr ibn Juwayriyah> 'A'ishah bint Sa'd ibn Abi Waqqas> Sa'd ibn Abi Waqqas who said: "The hypocrites built a mosque so that it stands comparable to the mosque of Quba' which was close to it and wanted Abu 'Amir al-Rahib to be their Imam once he came back [from Syria]. When they finished building it, they went to the Messenger of Allah, Allah bless him and give him peace, and said: 'O Messenger of Allah, we have built a mosque, so come and pray in it so that we take it as a place of prayer'. He grabbed his gown, intending to leave with them, when this verse (Never stand (to pray) there…) was revealed".

[9:111]

(Lo! Allah hath bought from the believers their lives and their wealth because the Garden will be theirs…) [9:111]. Muhammad ibn Ka'b al-Qurazi said: "When the Helpers — seventy in number — swore allegiance to the Messenger of Allah, Allah bless him and give him peace, at al-'Aqabah in Mecca, 'Abd Allah ibn Rawahah said: 'O Messenger of Allah, stipulate anything you wish with regard to your Lord and to yourself'. He said: 'As for my Lord, I stipulate that you worship Him and not associate anything with him; and I stipulate for myself that you defend me from that which you would defend yourselves'. They said: 'What do we get if we were to do this?' He said: 'The Garden!' they exclaimed: 'This is a prosperous transaction; we will not revoke it nor will we resign it'. And so this verse was revealed".

[9:113-114]

(It is not for the Prophet, and those who believe, to pray for the forgiveness of idolaters…) [9:113-114]. Abu 'Abd Allah Muhammad ibn 'Abd Allah al-Shirazi informed us> Muhammad ibn 'Abd Allah ibn Khamirawayh al-Harawi> Abu'l-Hasan 'Ali ibn Muhammad al-Khuza'i> Abu'l-Yaman> Shu'ayb> al-Zuhri> Sa'id ibn al-Musayyab> his father who said: "When Abu Talib was about to die, the Prophet, Allah bless him and give him peace, entered in on him while Abu Jahl and 'Abd Allah ibn Abi Umayyah were present. He said: 'O uncle, say with me, there is no god but Allah, so that I can plead with Allah in your favour'. Abu Jahl and Ibn Abi Umayyah said: 'O Abu Talib, will you shun the religion of 'Abd al-Muttalib?' And they kept talking to him such that the last thing he uttered was: 'I follow the religion of 'Abd al-Muttalib'. The Prophet, Allah bless him and give him peace, then said: 'I will pray for your forgiveness as long as I am not forbidden from doing it'. This verse was then revealed (It is not for the Prophet, and those who believe, to pray for the forgiveness of idolaters even though they may be near of kin (to them) after it hath become clear that they are people of hell-fire)". This was narrated by Bukhari from Ishaq ibn Ibrahim> 'Abd al-Razzaq> Ma'mar, and also by Muslim from Harmalah> Ibn Wahb> Yunus; both Ma'mar and Yunus related it from al-Zuhri. Abu Sa'id ibn Abi 'Amr al-Naysaburi informed us> al-Hasan ibn 'Ali ibn Mu'ammil> 'Amr ibn 'Abd Allah al-Basri> Muhammad ibn 'Abd al-Wahhab> Ja'far ibn 'Awn> Musa ibn 'Ubaydah> Muhammad ibn Ka'b al-Qurazi who said: "I heard that when Abu Talib fell ill to the illness that led to his death, the Quraysh said to him: 'O Abu Talib, send for your nephew to send you something to cure you from the Garden he mentions'. The emissary went to find the Messenger of Allah, Allah bless him and give him peace. He found him sitting with Abu Bakr. He said to him: 'O Muhammad, your uncle says to you that he is old and weak and he wants you to send him some of the food and drink of the Garden you mention so that he regains health'. Abu Bakr replied: 'Allah, exalted is He, has made it forbidden for the unbelievers'. The emissary went back to them and said: 'I conveyed to Muhammad that with which you have sent me. He did not give me any answer, but Abu Bakr told me that Allah has made the Garden forbidden for the unbelievers'. They pressured Abu Talib until he sent his own emissary to the Messenger, Allah bless him and give him peace. He found him sitting in the same place and conveyed to him the same message. The Messenger of Allah, Allah bless him and give him peace, said to him: 'Allah, exalted is He, has made the food and drink of the Garden forbidden for the unbelievers'. He then followed the emissary to the house of Abu Talib. He found it full of men and so he said: 'Could you leave me alone with my uncle?' They replied: 'We will not leave you alone; you do not have a better right to him than us; if you are related to him, we are also related to him!' He sat close to his uncle and said: 'May you be rewarded with good, O uncle; you have adopted me when I was small and looked after me when I grew up. Help me with one sentence by means of which I will intercede to Allah on your behalf on the Day of Judgement'. Abu Talib asked: 'And what is it, son of my brother?' He said: 'Say: there is no god but Allah, alone without any partners'. Abu Talib said: 'You have advised me; by Allah, were it not for the fear that Quraysh will slander me, saying 'Your uncle is afraid of death', I would please you by saying it'.

The people around him shouted: 'O Abu Talib, you are the head of the primordial religion (Hanifiyyah), the religion of the elders'. Abu Talib said: 'I do not want the women to relate that your uncle was scared at the moment of death'. The Messenger of Allah, Allah bless him and give him peace, said: 'I will keep praying for your forgiveness until my Lord stops me from doing so'. After Abu Talib died, the Prophet kept praying for his forgiveness, and so the Muslims said: 'What prevents us from praying for the forgiveness of our fathers and relatives? Abraham prayed for the forgiveness of his father, and here is Muhammad, Allah bless him and give him peace, praying for the forgiveness of his uncle'. And so they prayed for the forgiveness of the idolaters until the verse (It is not for the Prophet, and those who believe, to pray for the forgiveness of idolaters)”. Abu'l-Qasim 'Abd al-Rahman ibn Ahmad al-Harrani informed us> Muhammad ibn 'Abd Allah ibn Nu'aym> Muhammad ibn Ya'qub al-Umawi> Bahr ibn Nasr> Ibn Wahb> Ibn Jurayj> Ayyub ibn Hani'> Masruq ibn al-Ajda'> 'Abd Allah ibn Mas'ud> who said: “The Messenger of Allah, Allah bless him and give him peace, went out one day to look at the graveyards and we went out with him. He ordered us to sit and then proceeded across until he stopped at one particular grave. He spoke to it for a long time and then the Messenger of Allah, Allah bless him and give him peace, wept loudly and we wept for his weeping. After a while, he came toward us and was met by 'Umar ibn al-Khattab who asked him: 'O Messenger of Allah, what has made you cry, for we also cried and we were also scared?' He came toward us, sat with us and then said: 'My weeping made you scared?' We said: 'Yes, O Messenger of Allah!' He said: 'The grave you saw me talking to is the grave of Aminah bint Wahb. I sought permission from my Lord to visit her and He allowed me to do so. Then, I asked His permission to pray for her forgiveness and He did not grant it. The words of Allah, exalted is He (It is not for the Prophet, and those who believe, to pray for the forgiveness of idolaters even though they may be near of kin (to them) after it hath become clear that they are people of hell-fire. The prayer of Abraham for the forgiveness of his father was only because of a promise he had promised him…) were revealed and I was seized by the tenderness which a son has toward his mother. This is the reason why I wept”.

[9:122]

(And the believers should not all go out to fight…) [9:122]. Al-Kalbi reported that Ibn ‘Abbas said: “When Allah, exalted is He, revealed the defects of the hypocrites due to their failure to join Jihad, the believers said: ‘By Allah, we will never fail to join any military conquest or expedition undertaken by the Messenger of Allah, Allah bless him and give him peace’. So when the Messenger of Allah, Allah bless him and give him peace, ordered the march of military expeditions to fight the enemy, all the Muslims went out to fight and left the Messenger of Allah, Allah bless him and give him peace, alone in Medina. Allah, exalted is He, then revealed this verse”.

[10:2]

(Is it a wonder for mankind that We have inspired a man among them, saying: Warn mankind and bring unto those who believe the good tidings…) [10:2]. Said Ibn ‘Abbas: “When Allah, exalted is He, sent Muhammad, Allah bless him and give him peace, as a messenger, the unbelievers criticised him, saying: ‘Allah is too great to have a human like Muhammad as His messenger’, and so Allah, exalted is He, revealed this verse”.

[10:15]

(And when Our clear revelations are recited unto them, they who look not for the meeting with Us say…) [10:15]. Mujahid said: “This verse was revealed about the idolaters of Mecca”. Muqatil said: “It is a question of five people: ‘Abd Allah ibn Umayyah al-Makhzumi, al-Walid ibn al-Mughirah, Mukraz ibn Hafs, ‘Amr ibn ‘Abd Allah ibn Abi Qays al-‘Amiri and al-‘Asi ibn ‘Amir. These people said to the Prophet, Allah bless him and give him peace: ‘Bring a Qur’an which does not enjoin leaving the worship of al-Lat and al-‘Uzza’ ”. Al-Kalbi said: “This verse was revealed about the scoffers who said: ‘O Muhammad, bring another Qur’an which contains the questions we will put to you’ ”.

[11:5]

(Lo! now they fold up their breasts that they may hide (their thoughts) from Him…) [11:5]. This verse was

revealed about al-Akhnas ibn Shurayq who was good looking and sweet talking. When he met the Messenger of Allah, Allah bless him and give him peace, he pleased him but he always kept in his heart that which displeased him. Al-Kalbi said: "He used to sit with the Prophet, Allah bless him and give him peace, and display things that pleased the Prophet while hiding in his heart the opposite of what he displayed. And so Allah, exalted is He, revealed (Lo! now they fold up their breasts that they may hide (their thoughts)) their thoughts of enmity to Muhammad, Allah bless him and give him peace".

[11:114]

(Establish worship at the two ends of the day and in some watches of the night. Lo! good deeds annul ill deeds…) [11:114]. Master Abu Mansur al-Baghdadi informed us> Abu 'Amr ibn Matar> Ibrahim ibn 'Ali> Yahya ibn Yahya> Abu'l-Ahwas> Simak> Ibrahim> 'Alqamah> al-Aswad> 'Abd Allah who said: "A man came to the Prophet, Allah bless him and give him peace, and said: 'O Messenger of Allah, I have fondled a woman at the end of Medina. However, I have touched her without making love to her; here I am, sentence me to whatever judgment you see fit!' 'Umar exclaimed: 'Allah had concealed your sin if only you had kept it concealed'. The Prophet, Allah bless him and give him peace, did not answer him. The man left. Another man went after him, called him back and recited to him this verse. One man asked: 'O Messenger of Allah, is this for him specifically?' He said: 'No, it is for all people' ". This was narrated by Muslim from Yahya ibn Yahya and by Bukhari from Yazid ibn Zuray'. 'Amr ibn Abi 'Amr informed us> Muhammad ibn Makki> Muhammad ibn Yusuf> Muhammad ibn Isma'il> Bishr ibn Yazid ibn Zuray'> Sulayman al-Taymi> Abu 'Uthman al-Nahdi> Ibn Mas'ud who reported that a man kissed a woman after which he went to the Prophet, Allah bless him and give him peace, and informed him of what he did. Allah, exalted is He, then revealed this verse (Establish worship at the two ends of the day and in some watches of the night…) up to the end of the verse. The man asked: "Does this apply specifically to me?" He said: "It applies to whoever practises it from among my community". Muhammad ibn Musa ibn al-Fadl informed us> Muhammad ibn Ya'qub al-Umawi> al-'Abbas al-Duri> Ahmad ibn Hanbal al-Marwazi> Muhammad ibn al-Mubarak> Suwayd> 'Uthman ibn Mawhab> Musa ibn Talhah> Abu'l-Yusr ibn 'Amr who said: "A woman whose husband was sent with an army by the Prophet, Allah bless him and give him peace, came to me and said: 'I want to buy one silver coin worth of dates'. I liked the woman and so I said: 'I have in the house dates which are much better than these, so come with me'. I touched her and kissed her. I then went to the Messenger of Allah, Allah bless him and give him peace, and related to him what happened. He said to me: 'You have betrayed a man who is fighting for the sake of Allah in relation to his wife with the like of this'. And he put his head down on me. I thought I was of the dwellers of hellfire and that Allah would never forgive me. But then Allah, exalted is He, revealed (Establish worship at the two ends of the day and in some watches of the night…). The Prophet, Allah bless him and give him peace, sent for me and recited it to me". Nasr ibn Bakr ibn Ahmad al-Wa'iz> Abu Sa'id 'Abd Allah ibn Muhammad al-Sijzi> Muhammad ibn Ayyub al-Razi> 'Ali ibn 'Uthman> Musa ibn Isma'il> 'Ubayd Allah ibn 'Asim (the wording is that of 'Ali)> Hammad ibn Salamah> 'Ali ibn Zayd> Yusuf ibn Mahran> Ibn 'Abbas who said: "A man went to 'Umar and said: 'A woman came to buy from me, I took her inside an antechamber and did with her everything except intercourse'. 'Umar said: 'Woe unto you, her husband is absent fighting for the sake of Allah!' I said: 'Yes, he is!' He said: 'Go to Abu Bakr [and see what he says]'. He went to Abu Bakr and he said exactly as 'Umar said. He said: 'Go to the Messenger of Allah, Allah bless him and give him peace, and ask him'. He went to the Prophet, Allah bless him and give him peace, and related to him what he had already related to Abu Bakr and 'Umar. The Messenger of Allah, Allah bless him and give him peace said: 'Is her husband away fighting for the sake of Allah?' When the man confirmed it, the Messenger of Allah, Allah bless him and give him peace, did not speak with him. This verse was then revealed (Establish worship at the two ends of the day and in some watches of the night. Lo! good deeds annul ill deeds…), and the man asked: 'O Messenger of Allah, is this for me specifically or is it for everyone?' 'Umar struck his chest and said: 'No, it is for everyone'. The Messenger of Allah, Allah bless him and give him peace, laughed and said: ' 'Umar is right!' ". Abu Mansur informed us> Muhammad ibn Muhammad al-Tusi> 'Ali ibn 'Umar al-Hafiz> al-Husayn ibn Isma'il al-Mahamili> Yusuf ibn Musa> Jarir> 'Abd al-Malik ibn 'Umayr> 'Abd al-Rahman ibn Abi Layla> Mu'adh ibn Jabal who reported that he was sitting with the Prophet, Allah bless him and give him peace, when a man came and said: "O Messenger of Allah, what do you say about a man who touches a woman who is unlawful for him to touch, such that he does everything that a man usually does with his lawfully wedded wife, except that he does not have intercourse with her?" The Prophet, Allah bless him and give him peace, said to him: "Perform minor ritual ablutions properly and then stand up to pray". Then, Allah, exalted is He, revealed this

verse (Establish worship at the two ends of the day and in some watches of the night…) up to its end. Mu'adh ibn Jabal asked: "Is this for him specifically or for all Muslims?" He replied: "It is for all Muslims". Master Abu Tahir al-Ziyadi informed us> Hajib ibn Ahmad> 'Abd al-Rahim ibn Munib> al-Fadl ibn Musa al-Sinani> Sufyan al-Thawri> Simak ibn Harb> Ibrahim> 'Abd al-Rahman ibn Yazid> Ibn Mas'ud who said: "A man came to the Prophet, Allah bless him and give him peace, and said: 'O Messenger of Allah, I have fondled a woman except that I did not sleep with her'. Allah, exalted is He, revealed [as a response] (Establish worship at the two ends of the day and in some watches of the night. Lo! good deeds annul ill deeds)".

[12:3]

(We narrate unto thee (Muhammad) the best of narratives…) [12:3]. 'Abd al-Qahir ibn Tahir informed us> Abu 'Amr ibn Matar> Ja'far ibn Muhammad ibn al-Hasan ibn al-Mustafad> Ishaq ibn Ibrahim al-Hanzali> 'Amr ibn Muhammad al-Qurashi> Khallad ibn Muslim al-Saffar> 'Amr ibn Qays al-Mula'i> 'Amr ibn Murrah> Mus'ab ibn Sa'd> his father Sa'd ibn Abi Waqqas who said with regard to the words of Allah, exalted is He (We narrate unto thee (Muhammad) the best of narratives…): "The Qur'an was revealed to the Messenger of Allah, Allah bless him and give him peace, and he recited it to them for quite a while. They said: 'O Messenger of Allah, if only you could narrate to us', and so Allah, exalted is He, revealed (Alif. Lam. Ra. These are verses of the Scripture that maketh plain) [12:1] up to His saying (We narrate unto thee (Muhammad) the best of narratives…). He recited this to them for a while, then they said: 'O Messenger of Allah, if only you could relate to us statements', and so Allah, exalted is He, revealed (Allah hath (now) revealed the fairest of statements, a Scripture consistent…) [39:23]. He said: You are commanded all that through the Qur'an". This was narrated by al-Hakim Abu 'Abd Allah in his Sahih from Abu Zakariyya al-'Anbari> Muhammad ibn 'Abd al-Salam> Ishaq ibn Ibrahim. Said 'Awn ibn 'Abd Allah: "The Companions of the Messenger of Allah, Allah bless him and give him peace, got bored and so they said: 'O Messenger of Allah, relate to us some of the statements, and so Allah, exalted is He, revealed (Allah hath (now) revealed the fairest of statements…)'. Then, they got bored again and said: 'O Messenger of Allah, we want something in between statements and the [usual] Qur'an (i.e. narratives)', and so Allah, exalted is He, revealed (We narrate unto thee (Muhammad) the best of narratives…). They wanted statements and He guided them to the fairest of statements and they wanted narratives and He guided them to the best of narratives".

[13:13]

(He launcheth the thunderbolts and smiteth with them whom He will…) [13:13]. Nasr ibn Abi Nasr al-Wa'iz informed us> Abu Sa'id 'Abd Allah ibn Muhammad ibn Nusayr> Muhammad ibn Ayyub al-Razi> 'Abd al-Wahhab> 'Ali ibn Abi Sarah al-Shaybani> Thabit> Anas ibn Malik who reported that once the Messenger of Allah, Allah bless him and give him peace, sent a man to one of the Arab tyrants, saying: "Go and tell him to come and see me". He said: "O Messenger of Allah, he is too haughty to comply". He said: "Go and tell him to come and see me". The man went and said to him: "The Messenger of Allah, Allah bless him and give him peace, asks you to come and see him". The man retorted: "What is Allah? Is He made of gold, silver or copper?" The man went back and informed the Messenger of Allah, Allah bless him and give him peace, saying: "I told you that he is too haughty to comply". He said: "Go to him a second time and ask him to come and see me". He went and the man repeated exactly what he said in the previous occasion. The Prophet, Allah bless him and give him peace, asked the man to go and call him a third time, and the man repeated what he said in the two previous occasions. The man said: "As he was talking to me, Allah sent above his head a cloud which thundered and a bolt of lightning struck him and removed his skull". Allah, exalted is He, then revealed (He launcheth the thunderbolts and smiteth with them whom He will while they dispute (in doubt) concerning Allah, and He is mighty in wrath). According to the reports of Abu Salih, Ibn Jurayj and Ibn Zayd, Ibn 'Abbas said: "This verse and the verse before it were revealed about 'Amir ibn al-Tufayl and Arbad ibn Rabi'ah. These two men went to see the Messenger of Allah, Allah bless him and give him peace, and, as they were coming, one of the prophetic Companions said: 'O Messenger of Allah, here is 'Amir ibn al-Tufayl coming toward you'. He said: 'Leave him, Allah will guide him if He wants good for him'. He proceeded along until he stood in front of the Prophet and said: 'O Muhammad, what do I get if I become Muslim?' He said: 'You get what the Muslims get and you suffer what they suffer'. He said: 'In that case put me in charge after you die'. He said: 'No, that is not up to me; that is up to Allah, exalted is He,

and He appoints whoever He wills'. He said: 'In that case, put me in charge of the Arab nomads and you will be in charge of the settlers'. The Prophet said: 'No!' He said: 'What are you going to give me, then?' He said: 'I will give you the reins of horses to use in military conquest'. He said: 'Do I not have them already?' This man had told Arbad ibn Rabi'ah, that once he started talking to the Prophet, Allah bless him and give him peace, he should go behind the Prophet and strike him with his sword. Arbad pulled out his sword about a span but Allah, exalted is He, jammed it and he could not pull it out completely. When 'Amir started gesturing to Arbad, The Messenger of Allah, Allah bless him and give him peace, turned back and saw Arbad handling his sword. He prayed: 'O Allah, deal with them for me as You will'. Allah, exalted is He, sent on Arbad a thunderbolt, on a sunny day, and burned him. 'Amir ran away, saying: 'O Muhammad, you called your Lord and He killed Arbad. By Allah, I will fill the land against you with unsaddled horses and unbearded youths'. The Messenger of Allah, Allah bless him and give him peace, said: 'Allah, exalted is He, will stop you from doing that, as will the Aws and the Khazraj'. 'Amir then spent the night in the house of a woman from Banu Salul. In the morning, he collected his weapons and left saying: 'By the Lat and al-'Uzza, would Muhammad and his companion (meaning the angel of death) show themselves to me, I will stab them with my spear'. When Allah, exalted is He, saw how he behaved, He sent him an angel who hit him with his wing and thrust him on the dust. A huge gland, resembling a camel's gland, straightaway appeared on each of his knees. He returned to the house of the woman from Banu Salul, saying: 'A gland like a camel's gland, and dying in the house of the woman from Banu Salul', and he died on the back of his horse. Allah, exalted is He, revealed about him this (Alike of you is he who hideth the saying and he who noiseth it abroad) [13:10] up to His saying (The prayer of disbelievers goeth (far) astray) [13:14]”.

[13:30]

(… while they are disbelievers in the Beneficent…) [13:30]. The commentators of the Qur'an said: “This verse was revealed at the treaty of Hudaybiyyah when they were about to write the document of the treaty. The Messenger of Allah, Allah bless him and give him peace, said to ‘Ali: ‘Write in the Name of Allah, the Beneficent (al-Rahman), the Merciful'. Sahl ibn ‘Amr and the idolaters said: ‘We do not know anyone by the name of the beneficent (al-Rahman) except the ruler of al-Yamamah', meaning Musaylimah the liar, ‘rather, write: in Your Name, O Allah!' This is how the people of the pre-Islamic period used to write. And so Allah, exalted is He, revealed about them this verse”. Said ibn ‘Abbas, according to the report of al-Dahhak: “This was revealed about the unbelievers of Quraysh when the Prophet, Allah bless him and give him peace, said to them (… Adore the Beneficent! They say; And what is the Beneficent? Are we to adore whatever thou (Muhammad) biddest us?) [25:60], and so Allah, exalted is He, revealed this verse. He said (Say) to them, the Beneficent Whom you deny (He is my Lord; there is no god save Him…)”.

[13:31]

(Had it been possible for a Lecture to cause the mountains to move…) [13:31]. Muhammad ibn 'Abd al-Rahman al-Nahwi informed me> Abu 'Amr Muhammad ibn Ahmad al-Hiri> Abu Ya'la> Muhammad ibn Isma'il ibn Salamah al-Ansari> Khalaf ibn Tamim> 'Abd al-Jabbar ibn 'Umar al-Ayli> 'Abd Allah ibn 'Ata'> his grandmother Umm 'Ata', the client of al-Zubayr> al-Zubayr ibn al-'Awwam who said: “The Quraysh said to the Prophet, Allah bless him and give him peace: 'You claim that you are a prophet who receives revelation, and that Solomon was given the gift of wind and mountains, Moses the sea and Jesus brought the dead back to life. Pray Allah to move for us these mountains, and cause rivers to spring out from this land so that we can use it as plantations, and eat from them. Alternately, pray that Allah brings our dead ancestors to life so that we speak with them; or pray that Allah turns this rock beneath you into gold so that we can do without the winter and summer trips. Don't you claim that you are like these prophets?' We were around him, when the revelation came to him. After he regained his normal composure, he said: 'By Him in Whose Hand is my soul, He has given me all what you have asked, and if I wished it will all happen. However, He has made me choose between the gate of mercy, such that your believers will come to believe or to leave you to what you have chosen for yourselves such that you go astray from the gate of mercy, and your believers will not believe. I have chosen the gate of mercy and that your believers will come to believe. Allah also informed me that if He were to give what you asked for and you disbelieved after that, He would punish you with a chastisement the like of which He has never inflicted on anyone of His creation'. It was revealed (Naught hindreth Us from sending portents save that the folk of old denied them. And We gave Thamud the she-camel- a clear portent- but they did wrong in respect of her…) [17:59]. He read the next three verses

and then the revelation came (Had it been possible for a Lecture to cause the mountains to move, or the earth to be torn asunder…)".

[13:38]

(And verily We sent messengers (to mankind) before thee, and We appointed for them wives and offspring…) [13:38]. Said al-Kalbi: "The Jews insulted the Messenger of Allah, Allah bless him and give him peace, saying: 'This man has no aspiration except for women and marriage. If he was really a prophet, as he claims to be, the matter of prophethood would have preoccupied him from women', and so Allah, exalted is He, revealed this verse".

[15:24]

(And verily We know the eager among you and verily We know the laggards) [15:24]. Nasr ibn Abi Nasr al-Wa'iz informed us> Abu Sa'id 'Abd Allah ibn Muhammad ibn Nusayr al-Razi> Muhammad ibn Ayyub al-Razi> Sa'id ibn Mansur> Nuh ibn Qays al-Tahi> 'Amr ibn Malik> Abu'l-Jawza'> Ibn 'Abbas who said: "A beautiful woman used to pray behind the Prophet, Allah bless him and give him peace, but she used to stand in prayer behind all the women present. Some people used to proceed to the first row so as not to see her. Others, on the other hand, used to pray in the last row on purpose, such that, upon bowing, they caught a glimpse behind them [trying to see that woman]. And so, this verse was revealed (And verily We know the eager among you and verily We know the laggards)". Al-Rabi' ibn Anas said: "The Messenger of Allah, Allah bless him and give him peace, encouraged people to pray in the first row and, as a result, people jostled with each other for a place at the first row. The houses of Banu 'Udhrah were very far from the mosque and so they said: 'Let us sell our houses and buy houses close to the mosque'. Then, Allah, exalted is He, revealed this verse".

[15:47]

(And We remove whatever rancour may be in their breasts…) [15:47]. 'Abd al-Rahman ibn Hamdan al-'Adl informed us> Ahmad ibn Ja'far ibn Malik> 'Abd Allah ibn Ahmad ibn Hanbal> Muhammad ibn Sulayman ibn Khalid al-Fahham> 'Ali ibn Hashim> Kathir al-Nawwa' who said: "I said to Abu Ja'far: 'So-and-so related to me that he related from 'Ali ibn al-Husayn, may Allah be pleased with father and son, that this verse was revealed about Abu Bakr, 'Umar and 'Ali, may Allah be well pleased with them (And We remove whatever rancour may be in their breasts. As brethren, face to face, (they rest) on couches raised)'. He said: 'By Allah, it was revealed about them; and about whom else would it be revealed if not about them'. I asked: 'What rancour is that which is referred to here?' He said: 'The rancour of the time of ignorance; there was rancour between the Banu Taym, the Banu 'Adiyy and the Banu Hashim during the period of ignorance. When these people embraced Islam, they loved each other. In one occasion, Abu Bakr had pain in his waist, so 'Ali warmed his hand and applied it on Abu Bakr's waist. This verse was then revealed' ".

[15:49]

(Announce, (O Muhammad) unto My slaves that verily I am the Forgiving, the Merciful…) [15:49]. Ibn al-Mubarak reported through his chain of transmission from a Companion of the Prophet, Allah bless him and give him peace, that he said: "The Messenger of Allah, Allah bless him and give him peace, came out to us from the door which the Banu Shaybah use and found us laughing. He said: 'I see that you are laughing!' He retreated but when he reached the buttress, he came back to us and said: 'When I left, Gabriel, peace be upon him, came to me and said: 'O Muhammad, Allah, glorious and majestic is He, says: Why are you driving my servants to despair? (Announce, (O Muhammad) unto My slaves that verily I am the Forgiving, the Merciful)' ' ".

[15:87]

(We have given thee seven of the oft-repeated (verses) and the great Qur'an…) [15:87]. Al-Husayn ibn al-Fadl said: "Seven caravans, belonging to the Jews of Qurayzah and al-Nadir from Busrah and Adhri'at, arrived in the same day. They brought different kinds of linen, stuff of perfumes and jewels and sea stuff.

The Muslims said: 'Had these riches been ours, we would have derived some strength from them and spent them in the way of Allah'. And so Allah, exalted is He, revealed this verse. He said: 'I have given you seven verses which are better than these seven caravans'. The authenticity of this report is evidenced by what Allah, exalted is He, says after this verse (Strain not thine eyes toward that which We cause some wedded pairs among them to enjoin) [15:88]".

(An-Nahl)

[16:1]

(The commandment of Allah will come to pass…) [16:1]. Said Ibn 'Abbas: "When Allah, exalted is He, revealed (The Hour drew nigh and the moon was rent in twain) [54:1], the unbelievers said to each other: 'This man claims that the Day of Judgement is near, so refrain from some of the things you usually do until we see what happens'. When they saw that nothing happened, they said: 'Nothing happened', and so Allah, exalted is He, revealed (Their reckoning draweth nigh for mankind, while they turn away in heedlessness…) [21:1]. They again became apprehensive and waited for the nearing last Hour. When a long time had passed [and nothing happened] they said: 'O Muhammad, nothing of that with which you have threatened us happened'. And Allah, exalted is He, revealed (The commandment of Allah will come to pass). The Prophet, Allah bless him and give him peace, jumped up when he heard this and people raised their heads [to heaven]. The revelation (so seek not ye to hasten it) came, and people felt relieved. And when this verse was revealed, the Messenger of Allah, Allah, bless him and give him peace, said: 'I and the last Hour are like this - and he pointed with his finger - ; it almost came before me' ". Other unbelievers said: "The judgement is already here; it is chastisement through the sword". This is the answer of al-Nadr ibn al-Harith when He said (O Allah! If this be indeed the truth from Thee, then rain down stones on us…) [8:32], as if hastening chastisement, and so Allah exalted is He, revealed this verse.

[16:4]

(He hath created man from a drop of fluid, yet behold! he is an open opponent) [16:4]. This verse was revealed about Ubayy ibn Khalaf al-Jumahi when he brought decaying bones to the Messenger of Allah, Allah bless him and give him peace, and then said: "O Muhammad, do you think Allah will bring this to life after its decay?". Something similar to this verse is Allah's words in Surah Yasin (Hath not man seen that We have created him from a drop of seed? Yet lo! He is an open opponent…) [36:77] up to the end of the Surah. This verse was revealed on the occasion of this incident.

[16:38]

(And they swear by Allah their most binding oaths (that) Allah will not raise up him who dieth…) [16:38]. Al-Rabi' ibn Anas reported from Abu'l-'Aliyah: "A Muslim man had a debt with an idolater and he went to ask for it to be paid. As they were talking, the Muslim happened to say: 'By Him in Whom I have hope after death', and the idolater retorted: 'And you claim you will be resurrected after death?' And he swore by Allah that Allah will not resurrect those who die. Allah, exalted is He, revealed this verse [to confirm the dead will be resurrected]".

[16:41]

(And those who became fugitives for the cause of Allah after they had been oppressed…) [16:41]. This verse was revealed about the Companions of the Prophet, Allah bless him and give him peace, in Mecca: Bilal, Suhayb, Khabbab, 'Ammar, and Abu Jandal ibn Suhayl. The idolaters seized them in Mecca, tortured and harmed them. Later, Allah, exalted is He, made them settle down in Medina.

[16:43]

(And We sent not (as Our messengers) before thee other than men whom We inspired…) [16:43]. This verse was revealed about the idolaters of Mecca who denied the prophethood of Muhammad, Allah bless him and give him peace. They said: "Allah is too great to have a human being as His messenger; could He

not have sent an angel?”

[16:75-76]

(Allah coineth a similitude: (on the one hand) a (mere) chattel slave, who hath control of nothing, and (on the other hand) one on whom we have bestowed a fair provision from Us, and he spendeth thereof secretly and openly. Are they equal? Praise be to Allah! But most of them know not. And Allah coineth a similitude: Two men, one of them dumb, having control of nothing, and he is a burden on his owner; whithersoever he directeth him to go, he bringeth no good. Is he equal with one who enjoineth justice and followeth a straight path (of conduct)?) [16:75-76]. Muhammad ibn Ibrahim ibn Muhammad ibn Yahya informed us> Abu Bakr ibn al-Anbari> Ja'far ibn Muhammad ibn Shakir> 'Affan> Wuhayb> 'Abd Allah ibn 'Uthman ibn Khuthaym> Ibrahim> 'Ikrimah> Ibn 'Abbas who said: "This verse (Allah coineth a similitude: (on the one hand) a (mere) chattel slave…) about Hisham ibn 'Amr who used to spend his wealth openly and in secret and his client Abu'l-Jawza' who used to bid him to stop doing so. As for the verse (And Allah coineth a similitude: Two men, one of them dumb, having control of nothing), the dumb who has control of nothing is Usayd ibn Abi al-'Is and the one who (enjoineth justice and followeth a straight path…) is 'Uthman ibn 'Affan”.

[16:90]

(Lo! Allah enjoineth justice and kindness…) [16:90]. Abu Ishaq Ahmad ibn Muhammad ibn Ibrahim informed us> Shu'ayb ibn Muhammad al-Bayhaqi> Makki ibn 'Abdan> Abu'l-Azhar> Rawh ibn 'Ubadah> 'Abd al-Hamid ibn Buhram> Shahr ibn Hawshab> 'Abd Allah ibn 'Abbas who said: "While the Messenger of Allah, Allah bless him and give him peace, was sitting in his House's courtyard in Mecca, 'Uthman ibn Maz'un passed by and smiled at him. The Messenger of Allah, Allah bless him and give him peace, said: 'Will you not sit down?' He sat down facing toward him. As the Prophet, Allah bless him and give him peace was talking to 'Uthman, his eyes turned toward heaven, he looked upward for a while and then brought his gaze down and looked down at the ground on his right hand side. Then, he looked away from his companion 'Uthman toward where he gazed, moving his head as if trying to understand what he was being told. He then looked up again toward heaven, as he did the first time, and kept looking up until his gaze was completely focused on heaven. Then he was back with 'Uthman as he was initially. 'Uthman said: 'O Muhammad, I used to come to see you and sit with you and I have never seen you do what you did this morning'. The Prophet, Allah bless him and give him peace, said: 'And what did you see me do?' He said: 'I saw you raising your eyes toward heaven, you looked down on your right, and then you moved away from me and moved your head as if trying to understand something which was being said to you'. The Prophet said: 'Did you catch all that?' when 'Uthman said he did, the Prophet said: 'Gabriel came to me earlier on while you were sitting'. 'Uthman asked: 'And what did he tell you?' He said: 'He told me (Lo! Allah enjoineth justice and kindness, and giving to kinsfolk, and forbiddeth lewdness and abomination and wickedness. He exhorteth you in order that ye may take heed)'. 'Uthman said: 'It was at that point that faith became firm in my heart and I loved Muhammad, Allah bless him and give him peace' ”.

[16:101-102]

(And when We put a revelation in place of (another) revelation…) [16:101-102]. This verse was revealed when the idolaters said: "Muhammad is mocking his Companions; one day he commands them to do something and the next day he forbids them from doing it, or brings instead something which is easier. He is nothing but a calumniator who says things of his own invention”, and so Allah, exalted is He, revealed this verse and the verse after it.

[16:103]

(And We know well that they say: Only a man teacheth him. The speech of him at whom they falsely hint is outlandish…) [16:103]. Abu Nasr Ahmad ibn Ibrahim al-Muzakki> Abu 'Abd Allah Muhammad ibn Hamdan al-Zahid> 'Abd Allah ibn Muhammad ibn 'Abd al-'Aziz> Abu Hisham al-Rifa'i> Ibn Fudayl> Husayn> 'Abd Allah ibn Muslim who said: "We owned two Christian youths from the people of 'Ayn Tamr, one called Yasar and the other Jabr. Their trade was making swords but they also could read the Scriptures in their own tongue. The Messenger of Allah, Allah bless him and give him peace, used to pass by them and listen to

their reading. As a result, the idolaters used to say: ‘He is being taught by them!’ To give them the lie, Allah, exalted is He, revealed (The speech of him at whom they falsely hint is outlandish, and this is clear Arabic speech)”.

[16:106]

(Whoso disbelieveth in Allah after his belief…) [16:106]. Said Ibn 'Abbas: “This verse was revealed about 'Ammar ibn Yasir. The idolaters had taken him away along with his father Yasir, his mother Sumayyah, Suhayb [al-Rumi], Bilal [ibn Rabah], Khabbab [ibn al-Aratt] and Salim [the client of Hudhayfah] and tortured them. As for Sumayyah, she was tied up between two camels and stabbed with a spear in her female organ. She was told: 'You embraced Islam for the men', and was then killed. Her husband Yasir was also killed. They were the first two persons who were killed in Islam. As for 'Ammar, he was coerced to let them hear what they wanted to hear. The Messenger of Allah, Allah bless him and give him peace, was told that 'Ammar has renounced faith, but he said: 'Never, 'Ammar is filled with faith from his head to his toes; faith is admixed with his flesh and blood!' 'Ammar then went to see the Messenger of Allah, Allah bless him and give him peace, crying. The Messenger of Allah, Allah bless him and give him peace, wiped his tears with his own hand and said: 'if they return to you, let them hear again what you told them'. Then, Allah, exalted is He, revealed this verse”. Mujahid said: “This verse was revealed about some Meccans who accepted faith. The Muslims of Medina wrote to them urging them to migrate and told them that they did not consider them part of them unless they migrated. And so they left Mecca intending to migrate to Medina. The Quraysh caught up with them on the way and coerced them to renounce their faith. It is about them that this verse was revealed”.

[16:110]

(Then lo! thy Lord - for those who became fugitives after they had been persecuted …) [16:110]. Said Qatadah: “It was related to us that when Allah, exalted is He, revealed before this verse that the people of Mecca who had embraced Islam would not be considered Muslim until they migrated to Medina, the people of Medina wrote to their companions in Mecca to inform them of this. When they received the message, they left Mecca but the idolaters caught up with them and took them back. Allah, exalted is He, then revealed (Alif. Lam. Mim. Do men imagine that they will be left (at ease) because they say, We believe, and will not be tested with affliction?) [29:1-2], and the Muslims of Medina wrote to them to inform them about it. The Muslims of Mecca vowed to each other to leave Mecca and fight the idolaters of Mecca, were they to catch up with them, until they join Allah or escape to Medina. The idolaters did catch up with them. Some of them died fighting while others were able to flee. Allah, exalted is He, revealed (Then lo! thy Lord - for those who became fugitives after they had been persecuted, and then fought and were steadfast…)”.

[16:125-127]

(Call unto the way of thy Lord with wisdom and fair exhortation…) [16:125-127]. Abu Mansur Muhammad ibn Muhammad al-Mansuri informed us> 'Ali ibn 'Umar al-Hafiz> 'Abd Allah ibn Muhammad ibn 'Abd al-'Aziz> al-Hakam ibn Musa> Isma'il ibn 'Ayyash> 'Abd al-Malik ibn Abi Ghaniyyah> al-Hakam ibn 'Utaybah> Mujahid> Ibn 'Abbas who said: “When the idolaters retreated from those who were killed at the Battle of Uhud, The Messenger of Allah, Allah bless him and give him peace, went there and saw a scene which he strongly disliked. And he also saw Hamzah with his stomach ripped open, nose burnt and ears cut off. He said: 'If it were not for the fear of causing more grief to the women or that it becomes a followed practice after me, I would leave him until Allah, exalted is He, resurrect him from the bellies of predatory animals and birds. I shall kill seventy men of them [of the disbelievers of Quraysh] in revenge', He then asked for a mantle to cover him with it. When he covered his face, his feet remained uncovered and so he covered them with some Bulrush. He then placed him forward and said 'Allah is the greatest' ten times. Then, all those Muslim dead were brought, one by one, while the body of Hamzah was unmoved from its place, and the Prophet, Allah bless him and give him peace, prayed on them. And so He performed seventy prayers on Hamzah. There were seventy Muslims who died in this battle. When they were buried and finished with, Allah, exalted is He, revealed (Call unto the way of thy Lord with wisdom and fair exhortation) up to His words (Endure thou patiently (O Muhammad). Thine endurance is only by (the help of) Allah…) [16:127]. And so, he was patient and did not mutilate any one”. Isma'il ibn Ibrahim al-Wa'iz informed us> Abu'l-'Abbas

Ahmad ibn Muhammad ibn 'Isa al-Hafiz> 'Abd Allah ibn Muhammad ibn 'Abd al-'Aziz> Bishr ibn al-Walid al-Kindi> Salih al-Murri> Sulayman al-Taymi> Abu 'Uthman al-Nahdi> Abu Hurayrah who said: "When the Prophet, Allah bless him and give him peace, got closer to Hamzah, he saw that he was dead. Nothing that he ever saw was more painful to his heart than that sight. He said: "By Allah, I will kill seventy of them in return!" This verse was then revealed (If ye punish, then punish with the like of that wherewith ye were afflicted. But if ye endure patiently, verily it is better for the patient) [16:126]. Abu Hassan al-Muzakki informed us> Abu'l-'Abbas Muhammad ibn Ishaq> Musa ibn Ishaq> Yahya ibn 'Abd al-Hamid al-Humani> Qays ibn Abi Layla> al-Hakam> Muqassim> Ibn 'Abbas who reported that, on the day Hamzah was killed and mutilated, the Messenger of Allah, Allah bless him and give him peace, said: "If I get my hand on the Quraysh I will mutilate seventy men of them. Allah, exalted is He, then revealed (If ye punish, then punish with the like of that wherewith ye were afflicted. But if ye endure patiently, verily it is better for the patient), upon which the Messenger of Allah, Allah bless him and give him peace, said: 'I would rather be patient, O Lord!' " The commentators of the Qur'an said: "When the Muslims saw what the idolaters did to their dead at the Battle of Uhud in terms of ripping open their stomachs, cutting off their male organs and mutilating them in the most ugly way, they said: 'If Allah gives us a chance to get our hands on them, we will mutilate them even worse than what they did; we shall maim them in a way that none of the Arabs did before to any other Arab; and we shall do this and we shall do that'. The Messenger of Allah, Allah bless him and give him peace, stopped at the body of his paternal uncle Hamzah with his nose and ears amputated, his male organs cut off and his stomach ripped open. Hind bint 'Utbah had taken a piece of his liver, chewed it and swallowed it but her stomach could not take it and she threw it up. When the Prophet, Allah bless him and give him peace, heard of this, he said: 'She would have never entered hell if she did digest it; Hamzah is too noble in the sight of Allah to allow any part of his body to enter hell'. When the Messenger of Allah, Allah bless him and give him peace, saw Hamzah [lying dead and mutilated], he had never seen, before that, anything which was more painful to his heart. And so he said: 'May Allah's mercy be on you; you were, as far as I know, someone who kept his ties of kinship and did always good deeds. Had it not been for the grieving of those who survived of your family, it would have pleased me to leave you as you are until you are resurrected [on the Day of Judgement] from different bellies. By Allah, if Allah, exalted is He, gives me the opportunity to lay my hand on them, I will mutilate seventy men of them, for what they did to you'. But Allah, exalted is He, revealed (If ye punish, then punish with the like of that wherewith ye were afflicted. But if ye endure patiently, verily it is better for the patient) and so the Prophet, Allah bless him and give him peace, said: 'I would rather be patient', and then he made amends for the oath he had made". Here, we need to mention how Hamzah was killed. 'Amr ibn Abi 'Amr al-Muzakki informed us> Muhammad ibn Makki> Muhammad ibn Yusuf> Muhammad ibn Isma'il al-Ju'fi> Abu Ja'far Muhammad ibn 'Abd Allah> Hujayn ibn al-Muthanna> 'Abd al-'Aziz ibn 'Abd Allah ibn Abi Salamah. And we were informed by Muhammad ibn Ibrahim ibn Muhammad ibn Yahya> his father> Muhammad ibn Ishaq al-Thaqafi> Sa'id ibn Yahya al-Umawi> his father> Muhammad ibn Ishaq> 'Abd Allah ibn al-Fadl ibn 'Ayyash ibn Abi Rabi'ah> Sulayman ibn Yasar> Ja'far ibn 'Amr ibn Umayyah al-Damri who said: "I travelled with 'Ubayd Allah ibn 'Adiyy ibn al-Khiyar through Hums. While we were there 'Ubayd Allah said to me: 'Do you wish to go to visit Wahshiyy to ask him how he killed Hamzah'. I said: 'If you want to'. A man said to us: 'You will find him in the courtyard of his house; he is a man who is always drunk. However, if he is sober, he will speak in Arabic and you might find what you are after'. When we got to him, we greeted him and he raised his head. We said: 'We have come to you to tell us about your killing of Hamzah, may Allah have mercy on him'. He said: 'I will relate to you exactly what I related to the Messenger of Allah, Allah bless him and give him peace, when he asked me about the same. I was a slave of Jubayr ibn Mut'im ibn 'Adiyy ibn Nawfal whose uncle Tu'aymah ibn 'Adiyy was killed at the Battle of Badr. When the Quraysh marched toward Uhud, Jubayr ibn Mut'im said to me: 'You are free if you kill Hamzah, Muhammad's uncle, as a revenge for the killing of my uncle Tu'aymah'. I went out with them. It is to be remembered that I am an Abyssinian who is expert in throwing spears, like all Abyssinians, and I never missed my target. When the two sides met, I went looking for Hamzah until I saw him in the middle of the army, like a white-and-black camel, slaughtering people with his sword such that nothing stood in his way. By Allah, I was waiting for my moment, hiding behind a rock or tree, so that he drew closer to me, when Siba' ibn 'Abd al-'Uzza passed me and went toward him. When Hamzah, may Allah have mercy on him, saw him, he called him: 'Here, O son of a cutter of clitoris!' Then he struck him on the head and, by Allah, he did not miss. I moved my spear about until I felt comfortable and threw it at him. It caught him in the lower abdomen and the spear came out from his feet. He made a move toward me and then collapsed and I left him to die. I went toward him, retrieved my spear and joined the people at the camp. I did not want to kill anyone else, for I only killed him to gain my freedom. When I went

back to Mecca, I was emancipated. I stayed there until Islam spread throughout it upon which I travelled to al-Ta'if. In Ta'if, they sent emissaries to the Messenger of Allah, Allah bless him and give him peace, and mentioned that he does not harm emissaries. And so I went with them to the Messenger of Allah, Allah bless him and give him peace. When he saw me, he said: 'Are you Wahshiyy?' and when I answered in the affirmative, he asked again: 'You are the one who killed Hamzah?' I said: 'What happened is exactly as it was related to you'. He said: 'Could you keep your face away from me?' I left. When the Messenger of Allah, Allah bless him and give him peace, died and Musaylimah the liar emerged to the people, I thought to go and kill Musaylimah to cancel out my killing of Hamzah. I went out with people, and what happened to him is now known' ".

[17:29]

(And let not thy hand be chained to thy neck…) [17:29]. Abu'l-Hasan Muhammad ibn 'Abd Allah ibn 'Ali ibn 'Imran informed us> Abu 'Ali ibn Ahmad al-Faqih> Abu 'Ubayd al-Qasim ibn Isma'il al-Mahamili> Zakariyya ibn Yahya al-Darir> Sulayman ibn Sulayman al-Juhani> Qays ibn al-Rabi'> Abu Ishaq> Abu'l-Ahwas> 'Abd Allah who said: "A boy came to the Messenger of Allah, Allah bless him and give him peace, and said: 'My mother asks you to give her this and that'. He said to him: 'We do not have anything today'. The boy said: 'She is asking you to give her your gown'. He took off his gown, gave it to him and remained in his house denuded. Allah, glorified and exalted is He, then revealed (And let not thy hand be chained to thy neck nor open it with a complete opening…)". Said Jabir ibn 'Abd Allah: "As the Messenger of Allah, Allah bless him and give him peace, was sitting with his Companions, a boy came to him and said: 'O Messenger of Allah, my mother asks you for a gown'. The Messenger of Allah, Allah bless him and give him peace, did not have any gown except the one he was wearing, and so he said to the boy: 'Things turn up from time to time, so come back to us another time'. He went to his mother and informed her but she said to him: 'Tell him that my mother asks you for the gown you are wearing'. The Messenger of Allah, Allah bless him and give him peace, went inside his house, took off his gown and gave it to the boy and remained there naked. When Bilal called for the prayer, people waited for the Prophet, Allah bless him and give, to emerge and lead them in prayer but he did not come out. The Companions became worried. One of them entered in on him and found him naked. Allah, glorious and exalted is He, then revealed (And let not thy hand be chained to thy neck nor open it with a complete opening)".

[17:53]

(Tell My bondmen to speak that which is kindlier…)[17:53]. This was revealed about 'Umar ibn al-Khattab, may Allah be well pleased with him. An Arab man insulted him, and so Allah, exalted is He, commanded him to pardon him. Said al-Kalbi: "The idolaters were in the habit of harming, verbally and physically, the Companions of the Messenger of Allah, Allah bless him and give him peace. When the latter complained to the Messenger of Allah, Allah bless him and give him peace, Allah, exalted is He, revealed this verse".

[17:59]

(Naught hindereth Us from sending portents…) [17:59]. Sa'id ibn Muhammad ibn Ahmad ibn Ja'far informed us> Zahir ibn Ahmad> Abu'l-Qasim al-Baghawi> 'Uthman ibn Abi Shaybah> Jarir ibn 'Abd al-Hamid> al-A'mash> Ja'far ibn Iyas> Sa'id ibn Jubayr> Ibn 'Abbas who said: "The people of Mecca asked the Prophet, Allah bless him and give him peace, to turn al-Safa hill into gold and remove the mountains [surrounding Mecca] for them so that they can engage in agriculture. It was said to him: 'If you wish to wait for them until We may select people from them [to believe in you], or you can give them what they have asked for. But if they disbelieve after that, We will destroy them like We destroyed those before them'. He said: 'No, I would rather wait'. And so Allah, glorious and majestic is He, revealed this verse (Naught hindereth Us from sending portents save that the folk of old denied them…)".

[17:60]

(…and (likewise) the Accursed Tree in the Qur'an…) [17:60]. Isma'il ibn 'Abd al-Rahman ibn Ahmad al-Wa'iz informed us> Muhammad ibn Muhammad al-Faqih> Muhammad ibn al-Husayn al-Qattan> Ishaq ibn 'Abd Allah ibn Zurayr> Hafs ibn 'Abd al-Rahman> Muhammad ibn Ishaq> Hakim ibn 'Abbad ibn Hunayf>

‘Ikrimah> Ibn ‘Abbas that he said: “When the tree of al-Zaqqum was mentioned in the Qur’an [37:62; 44:43 and 56:52], the Quraysh were threatened with it. Abu Jahl said: ‘Do you know what this Zaqqum, with which Muhammad threatens you, is?’ They said: ‘No!’ He said: ‘Meat and broth with cream. By Allah, if he let us put our hands on it we will devour it!’ Allah, glorious and exalted is He, revealed (…and (likewise) the Accursed Tree in the Qur’an…) saying: this tree is repulsive (We warn them, but it increaseth them in naught save gross impiety)”.

[17:73]

(And they indeed strove hard to beguile thee (Muhammad) away from that wherewith We have inspired thee…) [17:73]. ‘Ata’ reported that Ibn ‘Abbas said: “This was revealed about the delegation of Thaqif. They went to see the Messenger of Allah, Allah bless him and give him peace, and asked for unacceptable things. They said: ‘Allow us to worship al-Lat for one year and make our valley inviolable — its trees, birds and wild animals — just as you have made Mecca inviolable’. They persisted and insisted but the Messenger of Allah, Allah bless him and give him peace, rejected all their demands. They said: ‘We want the Arabs to know our merit over them. If you dislike what we say and you are afraid that the Arabs say, you have given them that which you did not give us, simply say that Allah has commanded you to do so’. The Messenger of Allah, Allah bless him and give him peace, did not answer them and this raised their hope. But ‘Umar shouted in their faces: ‘Do you not see that the Messenger of Allah, Allah bless him and give him peace, did not answer you because he does not like what you have come for?’ The Messenger of Allah, Allah bless him and give him peace, was on the verge of giving them what they wanted. And so Allah, exalted is He, revealed this verse”. Said Sa‘id ibn Jubayr: “The idolaters said to the Prophet, Allah bless him and give him peace: ‘We will not leave you alone until you come close to our idols, even if you only have to touch them with your fingers’. The Prophet, Allah bless him and give him peace, said in reply: ‘And what harm is there in me doing so, if Allah knows that I dislike it’. And so Allah, exalted is He, revealed this verse (And they indeed strove hard to beguile thee (Muhammad) away from that wherewith We have inspired thee) up to His words (… accepted thee as a friend)”. Said Qatadah: “It was mentioned to us that one night the Quraysh met the Messenger of Allah, Allah bless him and give him peace, alone and their meeting lasted until morning. They talked to him, treated him as if he was one of their greats and chiefs and were agreeable to him. They said: ‘You have brought something that no human being has brought before; you are our master and the son of our master’, and they kept talking to him until he almost agreed to some of the things they wanted. But Allah, exalted is He, protected him. Allah, exalted is He, then revealed this verse”.

[17:76]

(And they indeed wished to scare thee from the land…) [17:76]. Said Ibn ‘Abbas: “The Jews resentfully envied the settling of the Prophet, Allah bless him and give him peace, in Medina, and so they said: ‘The Prophets were only sent in Syria; if you are truly a prophet, you should go over there. And if you go there, we will believe and have faith in you’. The Prophet, Allah bless him and give him peace, liked what he heard from them, since he was keen that they embrace Islam. He left Medina but when he had traversed a day’s journey, Allah, exalted is He, revealed this verse”. ‘Abd al-Rahman ibn Ghunm said: “The Jews went to see the Prophet, Allah bless him and give him peace, and said: ‘If you are truthful about being a prophet of Allah, then you should go to Syria, for the latter is the land of Resurrection and Mustering [on the Day of Judgement] as it is the land of prophets’. He believed what they said. And when he went for the Battle of Tabuk, he had the intention of going to Syria. But when he reached Tabuk, Allah, exalted is He, revealed (And they indeed wished to scare thee from the land)”. Mujahid, Qatadah and al-Hasan said: “The people of Mecca were on the verge of driving the Messenger of Allah, Allah bless him and give him peace, out of Mecca, when Allah, exalted is He, commanded him to leave. He revealed this verse to inform him of what the people of Mecca intended to do”.

[17:80]

(And say: My Lord! Cause me to come in with a firm incoming…) [17:80]. Said al-Hasan: “When the unbelievers of Quraysh wanted to fetter the Prophet, Allah bless him and give him peace, and expel him from Mecca, Allah, exalted is He, wanted the survival of the people of Mecca and commanded His Prophet, Allah bless him and give him peace, to migrate to Medina. And He then revealed (And say: My Lord! Cause

me to come in with a firm incoming and to go out with a firm outgoing…)”.

[17:85]

(They are asking thee concerning the Spirit…) [17:85]. Muhammad ibn 'Abd al-Rahman al-Nahwi informed us> Muhammad ibn Bishr ibn al-'Abbas>> Abu Labid Muhammad ibn Ahmad ibn Bishr> Suwayd> Sa'id> 'Ali ibn Mushir> al-A'mash> Ibrahim> 'Alqamah> 'Abd Allah who said: “I was with the Messenger of Allah, Allah bless him and give him peace, at a plantation. He was leaning on a leafless palm branch when some Jews came by us. Some of them said: 'Ask him about the Spirit'. Others said: 'Do not ask him lest he faces you with what you dislike'. A group of them went to him and asked him: 'O Abu'l-Qasim, what do you say about the Spirit?' He kept quiet. He then stood up and held his forehead with his hand and I knew that revelation was coming to him. Allah, exalted is He, revealed (They are asking thee concerning the Spirit. Say: The Spirit is by command of my Lord, and of knowledge ye have been vouchsafed but little)”. This was narrated by Bukhari and Muslim, both from 'Umar ibn Hafs ibn Ghiyath from his father from al-A'mash. 'Ikrimah also reported that Ibn 'Abbas said: “The Quraysh said to the Jews: 'Tell us something about which we should ask this man'. They said: 'Ask him about the Spirit', and so this verse was revealed”. The commentators of the Qur'an said: “The Jews gathered and said to the Quraysh when they asked them about Muhammad and his case: 'Ask Muhammad about the Spirit and about the youths who were lost long ago in the past and about a man who reached to the east and west of the earth. If he answers all these questions, he is not a prophet; if he does not answer any of the questions, he is not a prophet; but if he answers some questions and refrains from answering some others, he is a true prophet'. When they asked him, Allah, exalted is He, revealed regarding the youths (Or deemest thou the people of the Cave and the Inscription are a wonder among Our portents?) [18:9] up to the end of the story. And He revealed about the man who reached to the east and west of the earth (They will ask thee of Dhu'l-Qarnayn. Say: I shall recite unto you a remembrance of Him) [18:83]. And He revealed about the Spirit (They are asking thee concerning the Spirit…).

[17:90]

(And they say: We will not put faith in thee till thou cause a spring to gush forth from the earth for us) [17:90]. 'Ikrimah reported that Ibn 'Abbas related that 'Utbah, Shaybah, Abu Sufyan, al-Nadr ibn al-Harith, Abu'l-Bukhturi, al-Walid ibn al-Mughirah, Abu Jahl, 'Abd Allah ibn Ubayy ibn Umayyah, Umayyah ibn Khalaf, and the chiefs of Quraysh gathered in front of the Ka'bah and said to each other: “Send for Muhammad, speak to him, and argue with him so that others do not blame you about him”. They sent to him with a message that the nobles of your people have gathered and want to speak with you. He came promptly, thinking that they had changed their mind about him, for he was keen to see them guided and was pained for their stubbornness. When he sat with them, they said: 'O Muhammad, by Allah we do not know of any man among the Arabs who has introduced to his people what you have introduced. You have insulted our forefathers, censored our religion, accused us of ignorance, slandered our idols, divided the community and you have not left anything revolting except that you have placed it between us and you. Now, if you have brought all this to seek wealth, we will collect from our wealth so that you become the richest among us; if you seek status, we will make you our chief; if you seek kingship, we will make you our king; and if the jinn that appears to you has completely overwhelmed you, we will spend our money to get you the right medicine to cure you or discharge our duty toward you'. The Messenger of Allah, Allah bless him and give him peace, said to them: 'I do not have what you accuse me of. I did not bring you what I brought to seek wealth, status or kingship. Rather, it is Allah, glorious and majestic is He, Who has sent me to you as a Messenger. He has revealed to me a Scripture and commanded me to be a carrier of good tiding as well as a warner. I have conveyed to you the message of my Lord and advised you well. If you accept that which I have brought you, it is your share in this world and in the next. And if you reject it, I will be patient with the judgment of Allah until He judges between me and you'. They said: 'O Muhammad, if you do not accept our offer, then you know that, compared to other people, we have a more restricted land, a tougher life and much less wealth. So ask your Lord, Who has sent you with that which He has sent you, to remove from us these mountains which have restricted our land and expand our country and run through it rivers like the rivers of Syria and Iraq. And let Him resurrect our dead forefathers, and among those resurrected, let Him resurrect Qusayy ibn Kilab, for he was a truthful old man, so that we ask them about whether what you say is true or false. If you do what we ask for, we will believe you and, by the same token, know your status with Allah, and that He has sent you as a Messenger, as you claim'. The Messenger of Allah, Allah bless him

and give him peace, said: 'I was not sent to bring what you have asked for. Rather, I came to you from Allah, glorious is He, with that which He has sent me, and I have conveyed to you what I have been sent with to you. If you accept it, it is your share in this world and in the next; but if you reject it, I will be patient with Allah's judgement'. They said: 'If you do not do what we have asked for, then ask your Lord to send an angel to confirm your message, and ask Him to provide you with gardens, treasures and palaces of gold and silver which will suffice you from your needs, for you stand in the market place as we do, and strive to earn a living as we do, in order that we appreciate your merit and position with your Lord, if you are truly a messenger, as you claim to be'. The Messenger of Allah, Allah bless him and give him peace, said: 'I will not do it, nor am I someone to ask his Lord for such things, nor was I sent to you with this; He has rather sent me as a bringer of good tidings and as a warner'. They said: 'In that case, cause the heaven to fall piecemeal down on us, since you claim that your Lord can do so if He wills'. The Messenger of Allah, Allah bless him and give him peace, said: 'That is up to Allah, He will do it if He wills'. One of them said: 'We will not believe in you until you bring Allah and the angels as warrants. 'Abd Allah ibn Abi Umayyah al-Makhzumi - the son of 'Atikah bint 'Abd al-Muttalib, the maternal aunt of the Prophet, Allah bless him and give him peace - said: 'I will never believe in you until you get a ladder and climb up to heaven while I am watching you, and bring an unfolded Scripture with you and a group of angels to testify about what you say'. The Messenger of Allah, Allah bless him and give him peace, left to his family very sad for failing to get his people to follow him as well as for the antagonism they displayed toward him. And so Allah, exalted is He, revealed (And they say: We will not put faith in thee till thou cause a spring to gush forth from the earth for us…). Sa'id ibn Ahmad ibn Ja'far informed us> Abu 'Ali ibn Abi Bakr al-Faqih> Ahmad ibn al-Husayn ibn al-Junayd> Ziyad ibn Ayyub> Hushaym> 'Abd al-Malik ibn 'Umayr> Sa'id ibn Jubayr who said: "I said to him [to 'Abd al-Malik ibn 'Umayr]: 'The words of Allah (And they say: We will not put faith in thee till thou cause a spring to gush forth from the earth for us) was it revealed about 'Abd Allah ibn Abi Umayyah?' He said: 'This is what they claim' ".

[17:110]

(Say (unto mankind): Cry unto Allah, or cry unto the Beneficent…) [17:110]. Said Ibn 'Abbas: "One night in Mecca, The Messenger of Allah, Allah bless him and give him peace, stood up for the night vigil prayer. He kept saying in his prostration: 'O Beneficent, O Merciful!' And so the idolaters said: 'Muhammad used to call unto one Allah; now he is calling unto two gods: Allah and the Beneficent. We do not know of anyone by the name of the Beneficent except the beneficent of al-Yamamah (meaning Musaylimah the liar)', and so Allah, exalted is He, revealed this verse". Said Maymun ibn Mihran: "At the beginning of revelation, the Messenger of Allah, Allah bless him and give peace, used to write 'In Thy name, O Allah' until this verse was revealed (Lo! It is from Solomon, and lo, it is: In the name of Allah the Beneficent, the Merciful) [27:30], after which he always wrote 'In the name of Allah the Beneficent, the Merciful'. The Arab idolaters then commented: 'We know this Merciful but who is the Beneficent?' As a response, Allah, exalted is He, revealed this verse". Said al-Dahhak: "The people of the Book said to the Messenger of Allah, Allah bless him and give him peace: 'You mention very little the Beneficent and yet Allah mentions this name in the Torah in abundance'. Allah, exalted is He, revealed this verse as a response to them". (And thou (Muhammad), be not loud-voiced in thy worship nor yet silent therein, but follow a way between) [17:110]. Abu 'Abd Allah Muhammad ibn Ibrahim ibn Muhammad ibn Yahya informed us> his father> Muhammad ibn Ishaq al-Thaqafi> 'Abd Allah ibn Muti' and Ahmad ibn Mani'> Hushaym> Abu Bishr> Sa'id ibn Jubayr> Ibn 'Abbas who said regarding the words of Allah, exalted is He (And thou (Muhammad), be not loud-voiced in thy worship nor yet silent therein…): "This verse was revealed while the Messenger of Allah, Allah bless him and give him peace, was in hiding in Mecca. Whenever the unbelievers heard the Qur'an being recited, they reviled it and reviled the person who had brought it. Hence, Allah, glorious and majestic is He, said to His Prophet, Allah bless him and give him peace (And thou (Muhammad), be not loud-voiced in thy worship) i.e. upon reciting the Qur'an in prayer, lest the idolaters hear it and revile the Qur'an, (nor yet silent therein) such that your Companions do not hear you, (but follow a way between)". This was narrated by Bukhari from Musaddid and by Muslim from 'Amr al-Naqid, and both Musaddid and 'Amr related it from Hushaym. 'A'ishah, may Allah be well pleased with her said: "This verse was revealed about the testification in prayer (tashahhud). One Bedouin used to raise his voice upon saying: 'Greetings and good salutation to Allah', and so this verse was revealed". 'Abd Allah ibn Shaddad said: "After the Prophet, Allah bless him and give him peace, concluded the prayer, the Bedouins of Banu Tamim were in the habit of supplicating loudly, saying: 'O Allah, provide us with wealth and offspring', and so Allah, exalted is He, revealed this verse". Sa'id ibn Muhammad ibn Ahmad ibn Ja'far

informed us> Abu 'Ali al-Faqih> 'Ali ibn 'Abd Allah ibn Mubashshir al-Wasiti> Abu 'Abd Allah Muhammad ibn Harb> Abu Marwan> Yahya ibn Abi Zakariyya al-Ghassani> Hisham ibn 'Urwah> his father> 'A'ishah, may Allah be well pleased with her, who said regarding the words of Allah, exalted is He (And thou (Muhammad), be not loud-voiced in thy worship nor yet silent therein…): "It was revealed about making supplications".

[18:28]

(Restrain thyself along with those who cry unto their Lord…) [18:28]. The judge Abu Bakr Ahmad ibn al-Hasan al-Hiri related to us by dictation in Dar al-Sunnah on Friday after prayer, in the months of the year 410 a.h.> Abu'l-Hasan ibn 'Isa Ibn 'Abdawayh al-Hiri> Muhammad ibn Ibrahim al-Bushanji> al-Walid ibn 'Abd al-Malik ibn Musarrih al-Harrani> Sulayman ibn 'Ata' al-Harrani> Maslamah ibn 'Abd Allah al-Juhani> his uncle Ibn Mashja'ah ibn Rub'i al-Juhani> Salman al-Farisi who said: "Those whose hearts were to be reconciled (al-mu'allafati qulubuhum) - 'Uyaynah ibn Hisn, al-Aqra' ibn Habis and their families - came to the Messenger of Allah, Allah bless him and give him peace, and said: 'O Messenger of Allah, if only you could sit at the front of the assembly and remove these people - meaning: Salman al-Farisi, Abu Dharr al-Ghifari and other poor Muslims - and their smelly outer garments - because the only thing they had on them were these woollen outer garments - from us, then we could sit with you, talk to you and learn from you!' As a response, Allah, exalted is He, revealed (And recite that which hath been revealed unto thee of the Scripture of thy Lord. There is none who can change His words, and thou wilt find no refuge beside Him. Restrain thyself along with those who cry unto their Lord at morn and evening, seeking His Countenance) [18:27-28] up to His words (Lo! We have prepared for disbelievers Fire...) [18:29], threatening them with hell. The Prophet, Allah bless him and give him peace, stood up and went looking for them. He found them at the back of the mosque making remembrance of Allah, exalted is He. He said: 'Praise be to Allah Who did not take away my soul until He commanded me to restrain myself with men of my community. It is with you that I live and with you that I die' ". (…and obey not him whose heart We have made heedless of Our remembrance…) [18:28]. Abu Bakr al-Harithi informed us> Abu'l-Shaykh al-Hafiz> Abu Yahya al-Razi> Sahl ibn 'Uthman> Abu Malik> Juwaybir> al-Dahhak> Ibn 'Abbas who said regarding the words of Allah, exalted is He (…and obey not him whose heart We have made heedless of Our remembrance…): "This verse was revealed about Umayyah ibn Khalaf al-Jumahi. He asked the Prophet, Allah bless him and give him peace, to do something that he disliked. He asked him to chase away the poor from his assembly and draw to him, instead, the leaders of Mecca. Allah, exalted is He, revealed (…and obey not him whose heart We have made heedless of Our remembrance), i.e. sealed his heart such that he will never believe in Allah's divine oneness (who followeth his own lust) i.e. idolatry".

[18:83]

(They will ask thee of Dhu'l-Qarnayn…) [18:83]. Said Qatadah: "The Jews asked the Prophet, Allah bless him and give him peace, about Dhu'l-Qarnayn, and Allah, exalted is He, revealed these verses".

[18:90]

(And they say: We will not put faith in thee till thou cause a spring to gush forth from the earth for us) [18:90]. 'Ikrimah reported that Ibn 'Abbas related that 'Utbah, Shaybah, Abu Sufyan, al-Nadr ibn al-Harith, Abu'l-Bukhturi, al-Walid ibn al-Mughirah, Abu Jahl, 'Abd Allah ibn Ubayy ibn Umayyah, Umayyah ibn Khalaf, and the chiefs of Quraysh gathered in front of the Ka'bah and said to each other: "Send for Muhammad, speak to him, and argue with him so that others do not blame you about him". They sent to him with a message that the nobles of your people have gathered and want to speak with you. He came promptly, thinking that they had changed their mind about him, for he was keen to see them guided and was pained for their stubbornness. When he sat with them, they said: 'O Muhammad, by Allah we do not know of any man among the Arabs who has introduced to his people what you have introduced. You have insulted our forefathers, censored our religion, accused us of ignorance, slandered our idols, divided the community and you have not left anything revolting except that you have placed it between us and you. Now, if you have brought all this to seek wealth, we will collect from our wealth so that you become the richest among us; if you seek status, we will make you our chief; if you seek kingship, we will make you our king; and if the jinn that appears to you has completely overwhelmed you, we will spend our money to get you the right medicine to cure you or discharge our duty toward you'. The Messenger of Allah, Allah bless him and give

him peace, said to them: ‘I do not have what you accuse me of. I did not bring you what I brought to seek wealth, status or kingship. Rather, it is Allah, glorious and majestic is He, Who has sent me to you as a Messenger. He has revealed to me a Scripture and commanded me to be a carrier of good tiding as well as a warner. I have conveyed to you the message of my Lord and advised you well. If you accept that which I have brought you, it is your share in this world and in the next. And if you reject it, I will be patient with the judgment of Allah until He judges between me and you’. They said: ‘O Muhammad, if you do not accept our offer, then you know that, compared to other people, we have a more restricted land, a tougher life and much less wealth. So ask your Lord, Who has sent you with that which He has sent you, to remove from us these mountains which have restricted our land and expand our country and run through it rivers like the rivers of Syria and Iraq. And let Him resurrect our dead forefathers, and among those resurrected, let Him resurrect Qusayy ibn Kilab, for he was a truthful old man, so that we ask them about whether what you say is true or false. If you do what we ask for, we will believe you and, by the same token, know your status with Allah, and that He has sent you as a Messenger, as you claim’. The Messenger of Allah, Allah bless him and give him peace, said: ‘I was not sent to bring what you have asked for. Rather, I came to you from Allah, glorious is He, with that which He has sent me, and I have conveyed to you what I have been sent with to you. If you accept it, it is your share in this world and in the next; but if you reject it, I will be patient with Allah’s judgement’. They said: ‘If you do not do what we have asked for, then ask your Lord to send an angel to confirm your message, and ask Him to provide you with gardens, treasures and palaces of gold and silver which will suffice you from your needs, for you stand in the market place as we do, and strive to earn a living as we do, in order that we appreciate your merit and position with your Lord, if you are truly a messenger, as you claim to be’. The Messenger of Allah, Allah bless him and give him peace, said: ‘I will not do it, nor am I someone to ask his Lord for such things, nor was I sent to you with this; He has rather sent me as a bringer of good tidings and as a warner’. They said: ‘In that case, cause the heaven to fall piecemeal down on us, since you claim that your Lord can do so if He wills’. The Messenger of Allah, Allah bless him and give him peace, said: ‘That is up to Allah, He will do it if He wills’. One of them said: ‘We will not believe in you until you bring Allah and the angels as warrants. ‘Abd Allah ibn Abi Umayyah al-Makhzumi — the son of ‘Atikah bint ‘Abd al-Muttalib, the maternal aunt of the Prophet, Allah bless him and give him peace — said: ‘I will never believe in you until you get a ladder and climbed up to heaven while I am watching you, and bring an unfolded Scripture with you and a group of angels to testify about what you say’. The Messenger of Allah, Allah bless him and give him peace, left to his family very sad for failing to get his people to follow him as well as for the antagonism they displayed toward him. And so Allah, exalted is He, revealed (And they say: We will not put faith in thee till thou cause a spring to gush forth from the earth for us…). Sa‘id ibn Ahmad ibn Ja‘far informed us> Abu ‘Ali ibn Abi Bakr al-Faqih> Ahmad ibn al-Husayn ibn al-Junayd> Ziyad ibn Ayyub> Hushaym> ‘Abd al-Malik ibn ‘Umayr> Sa‘id ibn Jubayr who said: “I said to him [to ‘Abd al-Malik ibn ‘Umayr]: ‘The words of Allah (And they say: We will not put faith in thee till thou cause a spring to gush forth from the earth for us) was it revealed about ‘Abd Allah ibn Abi Umayyah?’ He said: ‘This is what they claim’ ”.

[18:109]

(Say: Though the sea became ink for the Words of my Lord…) [18:109]. Ibn 'Abbas said: “When the Prophet, Allah bless him and give him peace, told them (… and knowledge ye have been vouchsafed but little), the Jews said: 'How can this be when we have been given the Torah? He who has been given the Torah has been given abundant goodness!' Upon which this verse was revealed (Say: Though the sea became ink for the Words of my Lord…)”.

[18:110]

(And whoever hopeth for the meeting with his Lord…) [18:110]. Said Ibn 'Abbas: “This verse was revealed about Jundub ibn Zuhayr al-'Amiri who said: 'I do the deed seeking Allah but I get happy when other people come to know about it'. The Messenger of Allah, Allah bless him and give him peace, said to him: 'Allah, exalted is He, is pure and does not accept except that which is pure. He does not accept that in which other than Him is associated'. Allah, exalted is He, then revealed this verse”. Said Tawus: “A man said: 'O Prophet of Allah, I love striving in the way of Allah, but I also love to be seen!' Allah, exalted is He, revealed this verse [about this]”. Mujahid said: “A man went to see the Prophet, Allah bless him and give him peace, and said: 'I give alms and keep my ties of kinship and do this only for Allah, glorious and exalted is He. However,

when other people mention this and praise me for it, it makes me happy and I like it'. The Messenger of Allah, Allah bless him and give him peace, did not respond to him. Then, Allah, exalted is He, revealed (And whoever hopeth for the meeting with his Lord, let him do righteous work, and make none sharer of the worship due unto his Lord)”.

[19:64]

(We (angels) come not down save by commandment of thy Lord…) [19:64]. Isma'il ibn Ibrahim ibn Muhammad ibn Hamawayh informed us> Abu Bakr Muhammad ibn Ma'mar al-Shami> Ishaq ibn Muhammad ibn Ishaq al-Rus'ani> his grandfather> al-Mughirah> 'Umar ibn Dharr> his father> Sa'id ibn Jubayr> Ibn 'Abbas who said: “The Messenger of Allah, Allah bless him and give him peace, said [to Gabriel, peace be upon him]: 'O Gabriel, what prevents you from visiting us more often than you do?' And so this verse was revealed (We (angels) come not down save by commandment of thy Lord. Unto Him belongeth all that is before us and all that is behind us and all that is between those two, and thy Lord was never forgetful). This was a response to Muhammad, the Messenger of Allah, Allah bless him and give him peace”. This was narrated by Bukhari from Abi Nu'aym from 'Umar ibn Dharr. Mujahid said: “The angel [Gabriel] took quite a while to come to the Messenger of Allah, Allah bless him and give him peace. When he finally came to him he said: 'Did I take too long to come to you?' The Prophet said he did, upon which the angel said: 'Why should I not delay my coming when you [the community of the believers] do not polish your teeth by using small sticks (siwak), do not cut your nails and do not clean the joints of your fingers'. And then he added (We (angels) come not down save by commandment of thy Lord…)”. 'Ikrimah, al-Dahhak, Qatadah, Muqatil and al-Kalbi said: “Gabriel, peace be upon him, failed to come to the Prophet, Allah bless him and give him peace, when his people asked him about the people of the Cave, Dhu'l-Qarnayn and the Spirit. He did not know what to answer them and was hoping that Gabriel, peace be upon him, would come to him with an answer. When his coming was delayed, the Messenger of Allah, Allah bless him and give him peace, was very aggrieved. When Gabriel, peace be upon him, finally came, the Prophet said to him: 'You delayed your coming so much that I had some misgivings, and I have missed you'. Gabriel, peace be upon him, said: 'I have missed you more but I am only a slave who obeys orders. When I am sent, I come; and when I am kept back, I remain where I am kept'. Allah, exalted is He, then revealed (We (angels) come not down save by commandment of thy Lord…)”.

[19:66]

(And man saith: When I am dead, shall I forsooth be brought forth alive?) [19:66]. Al-Kalbi said: “This verse was revealed about Ubayy ibn Khalaf when he held with his hand decaying bones and said: ‘Muhammad made a claim to you that we will be resurrected after we die!’ ”.

[19:77]

(Hast thou seen him who disbelieveth in Our revelations…) [19:77]. Abu Ishaq al-Tha'alibi informed us> 'Abd Allah ibn Humayd> Makki ibn 'Abdan> 'Abd Allah ibn Hashim> Abu Mu'awiyah> al-A'mash> Abu'l-Duha> Masruq> Khabbab ibn al-Aratt who said: “I had a debt with al-'As ibn Wa'il and I went to settle it with him. He said: 'By Allah, I will not pay you until you disbelieve in Muhammad'. I said: 'No, by Allah, I will not disbelieve in Muhammad until you die and be resurrected'. He said: 'In that case, when I die and am resurrected I will have children and wealth and I will be able to pay you'. And so Allah, exalted is He, revealed this verse”. Abu Nasr Ahmad ibn Ibrahim informed us> 'Abd Allah ibn Muhammad al-Zahid> al-Baghawi> Abu Khaythamah> 'Ali ibn Muslim> Waki'> al-A'mash Abu'l-Duha> Masruq> Khabbab who said: “I used to be a blacksmith and I had an unpaid debt with al-'As ibn Wa'il and so I went to him to ask for it to be paid. He said to me: 'I will not pay you until you disbelieve in Muhammad, peace be upon him'. I said: 'I will not disbelieve in him until you die and be resurrected'. He said: 'Will I be resurrected after death? In that case, I will pay you back when I return to my wealth [after the resurrection]'. This verse was then revealed (Hast thou seen him who disbelieveth in Our revelations and saith: Assuredly I shall be given wealth and children?)”. This was narrated by Bukhari from al-Humaydi from Sufyan and also by Muslim from al-Ashajj from Waki'; both Waki' and Sufyan related it from al-A'mash. Al-Kalbi and Muqatil said: “Khabbab ibn al-Aratt used to be a blacksmith working for al-'As ibn Wa'il al-Sahmi who used to delay his payment. One day, Khabbab went to him to ask him for his payment when al-'As said to him: 'I do not have anything today to

pay you with'. Khabbab said: 'I am not leaving until you pay me'. Al-'As retorted: 'O Khabbab, what is wrong with you? You did not use to be like this; you used to ask nicely for your payment'. Khabbab said: 'That was because I was following your religion, as for now I have a different religion: I follow Islam'. Al-'As said: 'Do you not claim that there is gold, silver and silk in the Garden?' Khabbab said: 'Indeed!' Al-'As said: 'Then wait for me until I pay you in the Garden', he said this mockingly 'by Allah, if what you say is true, I will have a better share of it than you', and so Allah, exalted is He, revealed (Hast thou seen him who disbelieveth in Our revelations) meaning: al-'As".

(Tâ-Hâ)

[20:1-2]

(Ta. Ha. We have not revealed unto thee (Muhammad) this Qur'an that thou shouldst be distressed) [20:1-2]. Muqatil said: "Abu Jahl and al-Nadr ibn al-Harith said to the Prophet, Allah bless him and give him peace: 'You have become distressed because of leaving our religion'. They said this because they saw him immersed in worship for long times and striving hard. And so Allah, exalted is He, revealed this verse". Abu Bakr al-Harithi informed us> Abu'l-Shaykh al-Hafiz> Abu Yahya> al-'Askari> Abu Malik> Juwaybir> al-Dahhak who said: "When the Qur'an was revealed to the Prophet, Allah bless him and give him peace, he and his Companions stood up to pray. The unbelievers of Quraysh said: 'This Qur'an was only revealed to Muhammad to make him distressed'. And so Allah, exalted is He, revealed (Ta. Ha), He says: O man (We have not revealed unto thee (Muhammad) this Qur'an that thou shouldst be distressed)".

[20:131]

(And strain not thine eyes…) [20:131]. Ahmad ibn Muhammad ibn Ibrahim al-Tha'labi informed us> Shu'ayb ibn Muhammad al-Bayhaqi> Makki ibn 'Abdan> Abu'l-Azhar> Rawh> Musa ibn 'Ubaydah al-Rabdhi> Yazid ibn 'Abd Allah ibn Qusayt> Abu Rafi', the client of the Messenger of Allah, Allah bless him and give him peace, who reported that a guest dropped by the Messenger of Allah, Allah bless him and give him peace, and so he summoned me and asked me to go to a Jewish man who sold food. He entrusted me to tell him: "Muhammad, the Messenger of Allah, Allah bless him and give him peace, has received a guest and does not have what to offer him for food. Could you sell me such-and-such measure of ground wheat or lend me some food which I will repay at the appearance of the moon of Rajab". The Jew said: "I will not sell him or lend him except in exchange for a security". I went back to the Prophet, Allah bless him and give him peace, and when I repeated what the Jew had said, he exclaimed: "By Allah, I am trustworthy in heaven as I am trustworthy on earth. Had he sold to me or lent me, I would have paid back. Take my armour as security". This verse was revealed to consol him about this world (And strain not thine eyes toward that which We cause some wedded pairs among them to enjoy, the flower of the life of the world, that We may try them thereby…).

[21:101]

(Lo! those unto whom kindness hath gone forth before from Us…) [21:101]. Abu 'Umar ibn Ahmad ibn 'Umar al-Mawardi informed us> 'Abd Allah ibn Muhammad ibn Nasr al-Razi> Muhammad ibn Ayyub> 'Ali ibn al-Madini> Yahya ibn Nuh> Abu Bakr ibn 'Ayyash> 'Asim> Abu Ruzayn> Abu Yahya> Ibn 'Abbas who said: "There is one verse about which people never ask me; I do not know whether they know it and, therefore, do not have to ask about it; or do not know it at all and, hence, do not ask about it". He was asked: "And what is this verse?" He said: "When the verse (Lo! Ye (idolaters) and that which ye worship beside Allah are fuel of hell. Thereunto ye will come) [21:98], the Quraysh were distressed and said: 'He is insulting our idols'. Ibn al-Ziba'ra came along and asked them: 'What is wrong?' They said: 'He is insulting our idols!' 'What does he say', he pressed them. They said: 'He said (Lo! Ye (idolaters) and that which ye worship beside Allah are fuel of hell. Thereunto ye will come)'. He said: 'Summon him for me!' When the Messenger of Allah, Allah bless him and give him peace, was called, he said to him: 'O Muhammad, does this apply specifically to our idols or to all that is worshipped beside Allah?' He said: 'No, it applies to all that is worshipped besides Allah'. Ibn al-Ziba'ra said: 'You have been dumbfounded by the Lord of this building', meaning the Ka'bah. 'Do you not claim that the angels are righteous servants and that Jesus is a righteous servant and that 'Uzayr is a righteous servant? Well, the Banu Mulayh worship the angels, the Christians

worship Jesus and the Jews worship 'Uzayr'. Upon hearing this, the people of Mecca cried out [of jubilation], and so Allah, exalted is He, revealed (Lo! those unto whom kindness hath gone forth before from Us) the angels, Jesus and 'Uzayr (they will be far removed from thence)”.

[22:11]

(And among mankind is he who worshippeth Allah upon a narrow marge…) [22:11]. The commentators of the Qur'an said: “This verse was revealed about some Bedouins who used to travel from the desert to Medina to see the Messenger of Allah, Allah bless him and give him peace. If one of them had, during such visits, good health, or his mare gave birth to seemly foals or his wife gave him a boy, such that his wealth and cattle multiplied - he would be pleased and well contended. He would say: 'Since I embraced this religion, I have not seen anything but good'. If, on the other hand, he fell ill, during such visits, or his wife gave birth to a girl, or his foals were stillborn, such that he lost his wealth, or such that the payment of alms to him was delayed - the devil would come to him and whisper: 'Since you embraced this religion, you have not gained anything but evil', and thus he would renounce his religion. Allah, exalted is, therefore, revealed (And among mankind is he who worshippeth Allah upon a narrow marge)”. 'Atiyyah reported that Abu Sa'id al-Khudri said: “A Jewish man who had embraced Islam lost his sight, wealth and children. He thought that Islam was ill-omened and so he went to the Prophet, Allah bless him and give him peace, and said: 'Discharge me!' The Prophet said: 'you do not get discharged from Islam'. The man said: 'I did not gain any good from this religion of mine!' The Prophet said: 'O Jew, Islam smelts men as fire smelts the dross of iron, silver and gold'. Then the verse (And among mankind is he who worshippeth Allah upon a narrow marge) was revealed”.

[22:19]

(These Twain (the believers and disbelievers) are two opponents who contend concerning their Lord…) [22:19]. Abu 'Abd Allah Muhammad ibn Ibrahim al-Muzakki informed us> 'Abd al-Malik ibn al-Hasan ibn Yusuf> Yusuf ibn Ya'qub al-Qadi> 'Umar ibn Marzuq> Shu'bah> Abu Hashim> Abu Majlaz> Qays ibn 'Ubad who reported that he heard Abu Dharr say: “I swear by Allah that this verse (These Twain (the believers and disbelievers) are two opponents who contend concerning their Lord) was revealed about the following six: Hamzah, 'Ubaydah, 'Ali ibn Abi Talib, 'Utbah, Shaybah, and al-Walid ibn 'Utbah”. This was narrated by Bukhari from Hajjaj ibn Minhal from Hushaym from Abu Hashim. Abu Bakr ibn al-Harth informed us> Abu'l-Shaykh al-Hafiz> Muhammad ibn Sulayman> Hilal ibn Bishr> Yusuf ibn Ya'qub>> Sulayman al-Taymi> Abu Majlaz> Qays ibn 'Ubad> 'Ali who said: “The words of Allah (These Twain (the believers and disbelievers) are two opponents who contend concerning their Lord) up to (Taste the doom of burning) [22:22] was revealed about us and about our duels on the Day of Badr”. Said Ibn 'Abbas: “This refers to the people of the Book. The latter said to the believers: 'We have a better right to Allah than you; our Scripture is older than yours and our prophet came before your prophet'. The believers said: 'It is us who have a better right to Allah than you; we believe in Muhammad and in your prophet as we believe in all revealed Scriptures. You have recognized our prophet but refrained from believing in him. You disbelieved in him only because you envied him resentfully'. This was their issue of contention regarding their Lord. And so Allah, exalted is He, revealed this verse about them”. This opinion is also the view of Qatadah.

[22:39]

(Sanction is given unto those who fight because they have been wronged…) [22:39]. The commentators of the Qur’an said: “The idolaters from among the people of Mecca were in the habit of harming the Companions of the Messenger of Allah, Allah bless him and give him peace. These Companions used to come always either beaten or with their skulls bashed in. They complained to the Messenger of Allah, Allah bless him and give him peace, about this situation and he persistently told them: ‘Be steadfast, for I have not been commanded to fight’. This continued until the Messenger of Allah, Allah bless him and give him peace, migrated, upon which Allah, exalted is He, revealed this verse”. Ibn ‘Abbas said: “When the Messenger of Allah, Allah bless him and give him peace, was taken out of Mecca, Abu Bakr, may Allah be well pleased with him, said about him: ‘We are unto Allah, and unto Him we shall return; we shall surely perish’. Allah, exalted is He, then revealed (Sanction is given unto those who fight because they have been wronged; and Allah is indeed Able to give them victory). Abu Bakr said: ‘I knew at that point that there will

be fighting' ".

[22:52]

(Never sent We a messenger or a prophet before thee…) [22:52]. The commentators of the Qur'an said: "When the Messenger of Allah, Allah bless him and give him peace, saw that his people were shunning him, he was aggrieved by their rejection of the message he brought them and he secretly wished that Allah, exalted is He, reveals something to him which would bring him and his people closer to each other, keen as he was to see them accept faith. One day, he sat in one of the congregations of Quraysh which attracted a huge number of its members, and he wished that Allah, exalted is He, does not reveal to him on that day anything that might repel them from him. Allah, exalted is He, revealed to him then Surah al-Najm (By the star when it stetteth…) [Surah 53]. The Messenger of Allah, Allah bless him and give him peace, recited it but when he reached (Have ye thought upon al-Lat and al-'Uzza, and Manat, the third, the other) [53:19-20], the devil put on his tongue what he had secretly wished and hoped for and said: 'These are the mighty cranes (gharaniq) and their intercession is hoped for'. When the Quraysh heard this, they were very pleased. The Messenger of Allah, Allah bless him and give him peace, carried on reciting until the end of the Surah and then prostrated. All the Muslims followed suit and prostrated, and all the idolaters who were present prostrated too. All those who were present, whether Muslim or disbeliever, prostrated except al-Walid ibn al-Mughirah and Abu Uhyahah Sa'id ibn al-'As who were too advanced in age and could not prostrate, but they both grabbed a handful of dust and put their foreheads on it. The Quraysh then dispersed, happy with what they heard. They said: 'Muhammad has mentioned our idols with complimentary terms. We know that Allah gives life and takes it away, He creates and provides sustenance, but these idols of ours will intercede for us with Him. Now that Muhammad has associated them, we are all with him'. That evening, Gabriel, peace be upon him, went to the Messenger of Allah, Allah bless him and give him peace, and said: 'What have you done? You recited to people that which I did not bring from Allah, glorified is He, and you said what I did not say to you'. The Messenger of Allah, Allah bless him and give him peace, felt very saddened and was greatly scared of Allah. And so Allah, exalted is He, revealed this verse, upon which the Quraysh said: 'Muhammad has regretted what he has mentioned regarding the status of our idols vis-à-vis Allah'. And they became even more antagonistic than before". Abu Bakr al-Harithi informed us> Abu Bakr Muhammad ibn Hayyan> Abu Yahya al-Razi> Sahl al-'Askari> Yahya> 'Uthman ibn al-Aswad> Sa'id ibn Jubayr who said: "The Messenger of Allah, Allah bless him and give him peace, recited (Have ye thought upon al-Lat and al-'Uzza, and Manat, the third, the other) upon which the devil projected on his tongue: 'These are the mighty cranes and their intercession is hoped for'. The idolaters were pleased. They said: 'He has mentioned our idols'. Then Gabriel, peace be upon him, came to the Messenger of Allah, Allah bless him and give him peace, and said: 'Read back to me the speech of Allah'. When he read it to him, Gabriel said: 'As for this I did not bring; this is from the devil'. And so Allah, exalted is He, revealed (Never sent We a messenger or a prophet before thee but when He recited (the message) Satan proposed (opposition) in respect of that which he recited thereof. But Allah abolisheth that which Satan proposeth. Then Allah establisheth His revelations…)".

(Al-Mu'minûn)

[23:1]

(Successful indeed are the believers) [23:1]. The judge Abu Bakr Ahmad ibn al-Hasan al-Hiri informed us by dictation> the chamberlain of Ahmad al-Tusi> Muhammad ibn Hammad al-Abiwardi> 'Abd al-Razzaq> Yunus ibn Sulayman> Yunus al-Ayli by dictation> Ibn Shihab> 'Urwah ibn al-Zubayr> 'Abd al-Rahman ibn 'Abd al-Qari' who said: "I heard 'Umar ibn al-Khattab say: 'When the revelation came to the Messenger of Allah, Allah bless him and give him peace, one could hear at the level of his face buzzing like the buzzing of bees. Once, he remained in this state for a while and then turned toward the qiblah, raised his hands and said: 'O Allah, give us more and do not take away from us; honour us and do not humiliate us; grant us and do not deprive us; prefer us and do not prefer anyone over us; make us pleased and be pleased with us'. Then he said: 'Ten verses have just been revealed to me; whoever practises them will enter the Garden'. He then read: (Successful indeed are the believers) up to the tenth verse' ". This was narrated by al-Hakim Abu 'Abd Allah in his Sahih from Abu Bakr al-Qati'i from 'Abd Allah ibn Ahmad ibn Hanbal> Ahmad ibn Hanbal from 'Abd al-Razzaq.

[23:2]

(Who are humble in their prayers…) [23:2]. 'Abd al-Rahman ibn Ahmad al-'Attar informed us> Muhammad ibn 'Abd Allah ibn Nu'aym> Ahmad ibn Ya'qub al-Thaqafi> Abu Shu'ayb al-Harrani> his father> Isma'il ibn 'Uliyyah> Muhammad ibn Sirin> Abu Hurayrah who reported that the Messenger of Allah, Allah bless him and give him peace, used to look toward the sky in his prayer, and so this verse was revealed (Who are humble in their prayers).

[23:14]

(So blessed be Allah, the Best of creators!) [23:14]. Ahmad ibn Muhammad ibn 'Abd Allah al-Hafiz informed us> 'Abd Allah ibn Muhammad ibn Hayyan> Muhammad ibn Sulayman> Ahmad ibn 'Abd Allah ibn Suwayd ibn Manjuf> Abu Dawud> Hammad ibn Salamah> 'Ali ibn Zayd ibn Jud'an> Anas ibn Malik who reported that 'Umar ibn al-Khattab, may Allah be well pleased with him, said: "My words agreed with those of my Lord in four instances. I said: 'O Messenger of Allah, why do we not pray behind the Maqam [were Abraham stood to pray]', and Allah, exalted is He, revealed (… Take as your place of worship the place where Abraham stood (to pray)…) [2:125]. And I said: 'O Messenger of Allah, why do you not put a curtain [to protect your wives from the gaze of men]?' And so Allah, exalted is He, revealed: (And when ye ask of them (the wives of the Prophet) anything, ask it of them from behind a curtain…) [33:53]. I also said to the wives of the Prophet, Allah bless him and give him peace: 'You had better take heed or Allah, glorious is He, will give the Prophet instead of you wives who are better than you'. And so Allah, exalted is He, revealed (It may happen that his Lord, if he divorce you, will give him in your stead wives better than you) [66:5]. And when the verse (Verily We created man from a product of wet earth) [23:12] up to His words (… and the produced it as another creation) [23:14] were revealed, I exclaimed: 'So blessed be Allah, the Best of creators!' and the end of the verse was revealed as: (So blessed be Allah, the Best of creators!)' ".

[23:76]

(Already have We grasped them with punishment, but they humble not themselves unto their Lord) [23:76]. Abu'l-Qasim ibn 'Abdan informed us> Muhammad ibn 'Abd Allah ibn Muhammad al-Dabbi> Abu'l-'Abbas al-Sayyari> Muhammad ibn Musa ibn Hatim> 'Ali ibn al-Hasan ibn Shaqiq> al-Husayn ibn Waqid> Yazid al-Nahwi> 'Ikrimah> Ibn 'Abbas who said: "Abu Sufyan went to the Messenger of Allah, Allah bless him and give him peace, and said: 'O Muhammad, I beseech you by Allah and our ties of kinship, we have eaten hair mixed with blood', and so Allah, exalted is He, revealed (Already have We grasped them with punishment, but they humble not themselves unto their Lord, nor do they pray)". Ibn 'Abbas said: "When Thumamah ibn Athal al-Hanafi was brought to the Messenger of Allah, Allah bless him and give him peace, as a prisoner and the latter embraced Islam, he set him free. Thumamah returned to al-Yamamah and prevented the people of Mecca from getting any provisions from al-Yamamah. Allah, exalted is He, sent upon Quraysh years of scarcity until they were forced to eat animal hair mixed with blood. Abu Sufyan went to see the Messenger of Allah, Allah bless him and give him peace, and said: 'I beseech you by Allah and our ties of kinship; do you not claim that you have been sent a mercy unto the worlds'. He said: 'Indeed!' Abu Sufyan said: 'But you have killed fathers with the sword and children with hunger', and so Allah, exalted is He, revealed this verse".

[24:3]

(The adulterer shall not marry save an adulteress or an idolatress…) [24:3]. The commentators of the Qur'an said: "When the Emigrants, some of whom without any means, arrived at Medina, they found there prostitutes who sold pleasure for a price. These prostitutes were, at that time, amongst the most well off people of Medina. Some poor Emigrants coveted their earnings, saying: 'Why do we not marry them and live with them until Allah, exalted is He, suffices us from them?' They asked permission from the Messenger of Allah, Allah bless him and give him peace, to marry them, but then this verse was revealed which states that it is forbidden to marry an adulteress in order to exonerate the believers from such acts". 'Ikrimah said: "This verse was revealed about some prostitutes who worked openly in Mecca and Medina. There were so many of them. However, nine of them had banners like the banners of al-Baytar by means of which they

were known. These nine prostitutes were: Umm Mahzul, the slave girl of al-Sa'ib ibn Abi al-Sa'ib al-Makhzumi, Umm 'Ulayt, the slave girl of Safwan ibn Umayyah, Hannah the Copt, the slave girl of al-'As ibn Wa'il, Muznah, the slave girl of Malik ibn 'Amilah ibn al-Subaq, Jalalah, the slave girl of Suhayl ibn 'Amr, Umm Suwayd, the slave girl of 'Amr ibn 'Uthman al-Makhzumi, Sharifah, the slave girl of Zum'ah ibn al-Aswad, Farsah, the slave girl of Hisham ibn Rabi'ah and Fartana, the slave girl of Hilal ibn Anas. The houses of these prostitutes were called, in the pre-Islamic period, mawakhir and those who entered them to buy pleasure were either Muslim adulterers or idolaters, worshippers of idols. Some Muslims wanted to marry prostitutes to gain a living from them, and so Allah, exalted is He, revealed this verse, warned the believers against it and made it forbidden unto them". Abu Salih Mansur ibn 'Abd al-Wahhab al-Bazzar informed us> Abu 'Amr ibn Hamdan> Ahmad ibn al-Hasan ibn 'Abd al-Jabbar> Ibrahim ibn 'Ar'arah> Mu'tamir> his father> al-Hadrami> al-Qasim ibn Muhammad> 'Abd Allah ibn 'Amr who related that a woman by the name of Umm Mahzul used to fornicate. And her condition for any man who proposed to marry her was that she would provide for him [by continuing to sell herself]. A Muslim man wanted to marry her. He mentioned the matter to the Prophet, Allah bless him and give him peace, and so this verse was revealed (The adulterer shall not marry save an adulteress or an idolatress).

[24:6]

(As for those who accuse their wives but have no witnesses except themselves…) [24:6]. Abu 'Uthman Sa'id ibn Muhammad al-Mu'adhdhin informed us> Muhammad ibn Ahmad ibn 'Ali al-Hiri> al-Hasan ibn Sufyan> Abu Bakr ibn Abi Shaybah> Yazid ibn Harun> 'Abbad ibn Mansur> 'Ikrimah> Ibn 'Abbas who said: "When the verse (And those who accuse honourable women but bring not four witnesses…) up to His words (They indeed are evil-doers) [24:4], Sa'd ibn 'Ubadah, the master of the Helpers, said: 'Is this how it was revealed to you, O Messenger of Allah?' The Messenger of Allah, Allah bless him and give him peace, responded: 'Do you not hear, O Helpers, what your master is saying?' They said: 'O Messenger of Allah, he is a very jealous man. By Allah, he never married a woman who was not a virgin and no one amongst us ever dares to marry any woman he divorces, because of his extreme jealousy'. Sa'd then said: 'O Messenger of Allah, by Allah I know it is the truth and that it is from Allah. But I was wondering: if I were to find a man on top of my wife, I am not supposed to disturb or move him until I go and bring four witnesses. By Allah, by the time I go to bring them, the man would have finished his business'. Not a long time had passed after this incident when Hilal ibn Umayyah found a man with his wife upon returning in the afternoon from his field. He saw with his eyes and heard with his ears. He did not react and waited until the following morning and went to see the Messenger of Allah, Allah bless him and give him peace. He said to him: 'O Messenger of Allah, I went to my wife in the afternoon and found her with a man. I saw them with my own eyes and heard them with my own ears'. The Messenger of Allah, Allah bless him and give him peace, disliked what he heard and was greatly distressed as a result. 'Ubadah ibn al-Samit said then: 'Now the Messenger of Allah, Allah bless him and give him peace, will flog Hilal ibn Umayyah and his testimony will be void among the Muslims'. Hilal said: 'By Allah, I am hoping that Allah will make for me a way out of this'. Then he said: 'O Messenger of Allah, I can see that you are distressed because of what I have told you. But Allah knows that I am saying the truth'. By Allah, just as the Messenger of Allah, Allah bless him and give him peace, was about to order his flogging, the revelation from heaven came to him. When the revelation came to him, the prophetic Companions knew about it by the change in the complexion of his skin. They held back until the revelation stopped. The following verse was revealed (As for those who accuse their wives but have no witnesses except themselves) up to the end. The Messenger of Allah, Allah bless him and give him peace, was relieved. He said: 'Good news for you, O Hilal! Allah has put you at ease and made for you a way out'. Hilal exclaimed: 'That is what I was hoping for from my Lord' ". And the he mentioned the rest of the narration. Muhammad ibn 'Abd al-Rahman ibn Muhammad al-Faqih informed us> Muhammad ibn Muhammad ibn Sinan al-Muqri'> Ahmad ibn 'Ali al-Muthanna> Abu Khaythmah> Jarir> al-A'mash> Ibrahim> 'Alqamah> 'Abd Allah who said: "We were in the mosque on Thursday night when a man from the Helpers came in and said: 'A man finds his wife with another man [what can he do?]. If he speaks about it, you will flog him; if he kills the man, you will kill him; and if he keeps quiet, he will suffer inwardly. By Allah, I will ask the Messenger of Allah, Allah bless him and give him peace, about this'. The following morning he went to the Messenger of Allah, Allah bless him and give him peace, and said: 'If a man finds his wife with another man [what can he do?]. If he speaks about it, you will flog him; if he kills the man, you will kill him; and if he keeps quiet, he will suffer inside. O Allah, clarify the matter for us', and he began making supplications. The verse of the public imprecation (li'an) was revealed after that (As for those who accuse their wives but have

no witnesses except themselves). One of the people was tried with this and so he came with his wife to the Messenger of Allah, Allah bless him and give him peace, for public imprecation. The man gave testimony by Allah four times that he was saying the truth, on the fifth occasion he invoked Allah's curse on himself if he was lying. When his wife was about to contribute her part of this public imprecation, the Messenger of Allah, Allah bless him and give him peace, asked her not to, but she went ahead and did it. The Messenger of Allah, Allah bless him and give him peace, said: 'The child she will give birth to will be black with curly hair'. And, surely, she gave birth to a child who was black and had curly hair". This was narrated by Muslim from Abu Khaythmah.

[24:11]

(Lo! they who spread the slander are a gang among you…) [24:11]. Abu'l-Hasan 'Ali ibn Muhammad al-Muqri' informed us> Muhammad ibn Ahmad ibn 'Ali al-Muqri'> Abu Ya'la> Abu'l-Rabi'> al-Zahrani> Fulayh ibn Sulayman al-Madani> al-Zuhri> 'Urwah ibn al-Zubayr> Sa'id ibn al-Musayyab> 'Alqamah ibn Waqqas> 'Ubayd Allah ibn 'Abd Allah ibn 'Utbah> 'A'ishah, the wife of the Messenger of Allah, Allah bless him and give him peace, when she was slandered by a group of people and Allah, exalted is He, exonerated her from what they accused her of. Al-Zuhri said: "All of them related to me a portion of her narration. Some of them remembered better what she related to them but they related only a summary of the report. I remembered all the reports related to me by each one of them. All the reports they related to me support each other. They mentioned that 'A'ishah, may Allah be well pleased with her, the wife of the Prophet, Allah bless him and give him peace, said: 'When the Messenger of Allah, Allah bless him and give him peace, travelled, he was in the habit of drawing lots, such that the one among his wives whose name is drawn travelled with him. On one occasion, he wanted to set off for one of his military expedition, and so he drew lots to decide who would accompany him among us. My lot was drawn and so I travelled with the Messenger of Allah, Allah bless him and give him peace. This happened after the verse of segregation (Hijab) was revealed. I was therefore transported on my howdah and remained inside it for as long as we travelled. When the Messenger of Allah, Allah bless him and give him peace, finished from his military expedition, he travelled back. We were close to Medina when one night it was announced that we were to make a move. When they announced that they were moving, I walked until I went far beyond the camp. I relieved myself and headed back toward the camp. As I was walking back, I felt my chest and noticed that I had dropped my necklace which was made of gems from Dhafar. I went back to look for my necklace and got delayed. The people who were in charge of my transportation came along, picked up my howdah and placed it on the mount I was travelling on, assuming I was inside it. Women at that time were quite slim as a result of eating very little. This is why the lightness of the howdah did not disturb any of those men when they picked it up and placed it on the mount. Moreover, I was quite young. And so they made the camel to stand and set off. My necklace was found only after they had moved camp. I went back to the camp and found it deserted. I headed toward the spot where I was camping and stayed there. I figured that people will notice my absence and come back to fetch me. As I was sitting in my location, my eyes dropped and I slept. Safwan ibn al-Mu'attil al-Sulami/al-Dhakwani had camped behind the army. He set off the night before and by morning he reached my spot. He saw the silhouette of a person sleeping and came toward me. When he saw me, he recognized me because he had seen me before I was commanded to stay out of the sight of men. When he said 'Verily, we are unto Allah and unto Him we shall return', upon recognizing me, I woke up and covered my face with my outer garment. By Allah, he did not speak to me with another word nor did I hear him utter any other words except 'Verily, we are unto Allah and unto Him we shall return'. He made his camel kneel down, stepped on its front legs [so that it does not move suddenly] and I mounted it. He led the mount until we caught up with the army which had stopped to rest from the heat of the afternoon. Slander against me started at that point, and the main person behind it was 'Abd Allah ibn Ubayy ibn Salul. When we arrived at Medina, I fell ill for a month, all while people were engaged in the talk of those who slandered me. What made me bewildered during the time I was ill was that the Messenger of Allah, Allah bless him and give him peace, did not show toward me the gentleness I was used to see from him when I was sick. He would enter, greet me the greeting of peace and simply say 'how art thou?' This used to pain me but I was still unaware of the evil that was going on. I started going out after my health improved. I went along with Umm Mistah toward the location where we relieve ourselves. We did not go to this location except at night. This happened before we had lavatories at our houses. Before that our custom was that of the Arabs as far as relieving oneself is concerned, we disliked having lavatories close to our houses. I went out with Umm Mistah to the lavatory'. Umm Mistah was the daughter of Abu Ruhm ibn 'Abd al-Muttalib ibn 'Abd Manaf and

her mother was the daughter of Sakhr ibn 'Amir; she was the maternal aunt of Abu Bakr al-Siddiq and her son was Mistah ibn Uthathah ibn 'Abbad ibn al-Muttalib. As we were returning home, after we finished, Umm Mistah stumbled on her raiment and fell. She said [out of anger]: 'May Mistah be wretched!' I said to her: 'What an awful thing to say! Do you insult a man who has fought at Badr?' She said: 'Did you not hear what he said?' 'And what did he say?' I asked. And so she informed me about the slander perpetuated against me. I got even more ill. When I went back to my house, the Messenger of Allah, Allah bless him and give him peace, came in and after greeting me and asking me how I was, I said: 'Allow me to go to my parents!' I wanted then to ascertain the matter from both of them. The Messenger of Allah, Allah bless him and give him peace, gave me permission to go to my parents. I asked my mother: 'Mother, what are people saying about me?' She said: 'My daughter, pay little attention to what is being said. By Allah, it is seldom that a man marries a beautiful woman except that the other co-wives cause troubles for her'. I said: 'Glory be to Allah, did people say this about me and the Messenger of Allah, Allah bless him and give him peace, heard about it?' When she answered in the affirmative, I cried all night until the morning. I could not stop crying nor was I able to sleep'. When revelation was slow to come, the Messenger of Allah, Allah bless him and give him peace, summoned 'Ali ibn Abi Talib and Usamah ibn Zayd to consult them about leaving his wife. As for Usamah ibn Zayd, his advice to the Messenger of Allah, Allah bless him and give him peace, was given on the basis of his knowledge that the Prophet's wife was innocent and also because of the affection he had toward her. He said: 'O Messenger of Allah, she is your wife and we know nothing but good about her'. On the other hand, 'Ali ibn Abi Talib said: 'Allah, exalted is He, has not constricted you; there are plenty other women. If you ask her slave-girl, she will surely tell you the truth'. The Messenger of Allah, Allah bless him and give him peace, summoned Barirah and said to her: 'O Barirah, did you see anything suspicious from 'A'ishah?' Barirah said: 'By Him Who has sent you with the truth, I have never found fault with her regarding any matter more than the fact that she is a young lady who sometimes sleeps while looking after her family's dough and domesticated animals come and eat it'. The Messenger of Allah, Allah bless him and give him peace, went and asked to be excused if he should harm 'Abd Allah ibn Ubayy ibn Salul. He said while on the pulpit: 'O Muslims, who would give me leave to punish a man who has hurt me regarding my wife. By Allah, I know nothing but good about my wife, and they have mentioned a man about whom I also know nothing but good; this man never entered in on my wife except with me'. Sa'd ibn Mu'adh stood up and said: 'O Messenger of Allah, I give you leave; if this man is of the Aws, I will behead him; and if he is of our brothers the Khazraj, you command us to do with him as you see fit'. Sa'd ibn 'Ubadah, who was a righteous man but stirred up by tribal solidarity, stood up and said: 'You lie, by Allah, you will not kill him nor will you be able to do so!' Usayd ibn Hudayr, the cousin of Sa'd ibn Mu'adh, said to Sa'd ibn 'Ubadah: 'You lie, by Allah, we will kill him. You are but a hypocrite arguing on behalf of the hypocrites'. The two tribes of Aws and Khazraj erupted and were on the verge of fighting each other while the Messenger of Allah, Allah bless him and give him peace, was still standing on the pulpit. He kept trying to be quiet until they all stopped talking and then he went silent himself. I cried all that day and could not sleep. My parents thought that crying would eventually kill me. As they were sitting with me while I was crying, a woman from the Helpers asked permission to come in to see me. She came in and sat down, crying with me. As we were in this state, the Messenger of Allah, Allah bless him and give him peace, entered in on us and sat down. He had not sat with me since I was slandered. Since then, one month had elapsed and he still did not receive any revelation concerning me. When he sat down, the Messenger of Allah, Allah bless him and give him peace, uttered the testification of faith and then said: 'O 'A'ishah, I was told such-and-such a thing about you. If you are innocent, Allah will clear you. But If you have committed a sin, then you should ask forgiveness from Allah and repent to Him, for when a slave acknowledges his sins and then repents, Allah will accept his repentance'. When the Messenger of Allah, Allah bless him and give him peace, had finished what he wanted to say, my tears receded such that I could not feel even a drop of it coming out. I said to my father: 'Answer the Messenger of Allah, Allah bless him and give him peace, on my behalf'. He said: 'By Allah, I do not know what to say to the Messenger of Allah, Allah bless him and give him peace'. I said to my mother: 'Answer the Messenger of Allah, Allah bless him and give him peace, on my behalf'. She said: 'By Allah, I do not know what to say to the Messenger of Allah, Allah bless him and give him peace'. I said, [keeping in mind that] I was then a very young lady who did not read much of the Qur'an: 'By Allah, I know that you heard this [slander] and since it has already been established in your mind, you have believed it. If I were to tell you I am innocent - and Allah knows that I am innocent - you will not believe me; and if I were to confess something from which Allah knows I am innocent, you would believe me. By Allah, I cannot find anything to describe the like of me and you, except what the father of Joseph said: ((My course is) comely patience. And Allah it is Whose help is to be sought in that (predicament) which ye describe) [12:18]'. I

turned away and lied down on my couch. By Allah, I knew I was innocent and I also knew that Allah will clear me of this slander. However, by Allah, I did not think that a recited revelation would be sent down regarding me. I thought myself to be too insignificant for Allah to speak about me something recited. I was merely hoping that the Messenger of Allah, Allah bless him and give him peace, would see a dream vision in which Allah, exalted is He, would clear me of the slander. By Allah, the Messenger of Allah, Allah bless him and give him peace, did not leave his position nor did anyone of the household go out until Allah, exalted is He, sent down a revelation to the Messenger of Allah, Allah bless him and give him peace. He was seized by the fever that usually seizes him upon receiving revelation, such that he sweated profusely even in rainy days, as a result of the heaviness of the speech revealed to him. The Messenger of Allah, Allah bless him and give him peace, was smiling when he relaxed again. The first thing he said was: 'Good news for you, O 'A'ishah! By Allah, Allah has declared your innocence'. My mother said: 'Go to him', but I said: 'By Allah, I will not, nor will I thank anyone but Allah, glorified and exalted is He, for it is Him Who has cleared me of the slander'. Allah, glorious and exalted is He, revealed (Lo! they who spread the slander are a gang among you) and the following ten verses. When Allah, exalted is He, revealed these verses regarding my innocence, Abu Bakr al-Siddiq who used to spend on Mistah because of his ties of kinship and poverty said: 'By Allah, I will not spend a thing on him after what he said about 'A'ishah'. And so Allah, exalted is He, revealed (And let not those who possess dignity and ease among you swear not to give to the near of kin) up to His words (Yearn ye not that Allah may forgive you? Allah is Forgiving, Merciful) [24:22], upon which Abu Bakr said: 'By Allah, I yearn that Allah may forgive me', and resumed his previous spending on Mistah, saying: 'I will never stop spending on him' ". This was narrated by Bukhari and Muslim, both from Abu'l-Rabi' al-Zahrani.

[24:16]

(Wherefor, when ye heard it, said ye not: It is not for us to speak of this…) [24:16]. Abu 'Abd al-Rahman ibn Abi Humayd al-'Adl informed us> Abu Bakr ibn Zakariyya> Muhammad ibn 'Abd al-Rahman al-Daghuli> Abu Bakr ibn Abi Khaythamah> al-Haytham ibn Kharijah> 'Abd Allah ibn 'Abd al-Rahman ibn Yazid ibn Jabir> 'Ata' al-Khurasani> al-Zuhri> 'Urwah who reported that 'A'ishah related to him the incident of the slander in which she said: "Abu Ayyub al-Ansari was asked by his wife: 'Did you not hear about what people are saying?' 'And what are they saying', he exclaimed. She informed him about the slander perpetuated by a group of people regarding 'A'ishah, upon which he said: 'It is not for us to speak about this. Glory be to You (O Allah)! This is awful calumny'. Allah, glorious and majestic is He, then revealed (Wherefor, when ye heard it, said ye not: It is not for us to speak of this. Glory be to Thee (O Allah)! This is awful calumny)". Abu Sa'id 'Abd al-Rahman ibn Hamdan informed us> Abu Bakr ibn Ahmad ibn Ja'far ibn Malik> 'Abd Allah ibn Ahmad ibn Hanbal> his father> 'Abd al-Razzaq> Ma'mar> 'Abd Allah ibn 'Uthman ibn Khuthaym> Ibn Abi Mulaykah> Dhakwan, the client of 'A'ishah who reported that he asked permission for Ibn 'Abbas to enter in on 'A'ishah when she was dying while she had at her side her nephew 'Abd Allah ibn 'Abd al-Rahman, saying: "Ibn 'Abbas is here and he asks permission to visit you; he is one of your best sons!" She said: "Spare me from Ibn 'Abbas and his praise". 'Abd Allah ibn 'Abd al-Rahman said: "He is a reader of the Book of Allah, glorified and exalted is He, and a man of knowledge regarding the religion of Allah, glorified is He. Give him permission so that he greets you and bids you farewell". She said: "Give him permission, if you wish!" He gave him permission to enter. He entered, gave the greeting of peace, sat down and then said: "Good news for you, O mother of the believers. By Allah, in a short while all harm and toil will disappear from you. You will meet the loved ones, Muhammad, Allah bless him and give him peace, and his party (or he said Companions). The spirit has only to leave the body [to realise this]. You were the dearest of the wives of the Messenger of Allah, Allah bless him and give him peace, to him, and he did not love anything but good. Allah, exalted is He, has declared your innocence from above seven heavens such that there is not a single mosque on earth except that the verses of your innocence are recited at night and during the day. Moreover, your necklace fell on the night of al-Abwa' and so the Messenger of Allah, Allah bless him and give him peace, was held back, along with other people, in this site, trying to find the necklace, until dawn broke. People did not have water, and so Allah, exalted is He, revealed (…go to the high clean soil and rub your faces and your hands (therewith)) [4:43]. That was a general legal dispensation which happened because of you. By Allah, you are blessed". She said: "O Ibn 'Abbas, spare me all this; by Allah, I wish I had become a thing of naught, forgotten!"

[24:27-29]

(O ye who believe! Enter not houses other than your own…) [24:27-29]. Ahmad ibn Muhammad ibn Ibrahim al-Tha‘labi informed us> al-Husayn ibn Muhammad ibn ‘Abd Allah al-Dinawari> ‘Abd Allah ibn Yusuf ibn Ahmad ibn Malik> al-Husayn ibn Sakhtawayh> ‘Umar ibn Thawr and Ibrahim ibn Abi Sufyan> Muhammad ibn Yusuf al-Firyabi> Qays> Ash‘ath ibn Siwar> ‘Adiyy ibn Thabit who said: “A woman from the Helpers went to see the Prophet and said: ‘O Messenger of Allah, sometimes I am in my house in a state in which I do not like anyone to see me, neither father nor son. But then the father comes in or another man of the family comes in while I am in that state, what shall I do?’ [As a response] this verse was revealed (O ye who believe! Enter not houses other than your own without first announcing your presence and invoking peace upon the folk thereof)”. The commentators of the Qur’an said: “When this verse was revealed, Abu Bakr al-Siddiq, may Allah be well pleased with him, said: ‘O Messenger of Allah, what about the inns and houses along the roads of Syria which are uninhabited?’ Allah, exalted is He, then revealed ((It is) no sin for you to enter uninhabited houses) [24:29]”.

[24:33]

(And such of your slaves as seek a writing (of emancipation), write it for them…) [24:33]. This verse was revealed about a slave of Huwaytib ibn ‘Abd al-‘Uzza who was called Subayh. The latter asked his master for a writing of emancipation but he refused. When Allah, exalted is He, revealed this verse, Huwaytib agreed to write a letter of emancipation in exchange for a hundred pieces of gold. Out of this sum, he offered him twenty pieces of gold which he paid. But he was killed in war at the Battle of Hunayn. (Force not your slave-girls to whoredom that ye may seek enjoyment of the life of the world, if they would preserve their chastity) [24:33]. Ahmad ibn al-Hasan al-Qadi informed us> the chamberlain of Ahmad al-Tusi> Muhammad ibn Hamdan> Abu Mu‘awiyah> al-A‘mash> Abu Sufyan> Jabir who said: “‘Abd Allah ibn Ubayy used to say to a slave-girl of his: ‘Go and earn something for us from whoring’, and so Allah, glorious and majestic is He, revealed (Force not your slave-girls to whoredom) up to His words (Allah will be Forgiving, Merciful!)”. Narrated by Muslim from Abu Kurayb from Abu Mu‘awiyah. Al-Hasan ibn Muhammad al-Farisi informed us> Muhammad ibn ‘Abd Allah ibn Hamdun> Ahmad ibn al-Hasan al-Hafiz> Muhammad ibn Yahya> Isma‘il ibn Abi Uways> Malik> Ibn Shihab> ‘Umar ibn Thabit who related that the verse (Force not your slave-girls to whoredom) was revealed about Mu‘adhah, the slave-girl of ‘Abd Allah ibn Ubayy ibn Salul. And through this chain of transmission> Muhammad ibn Yahya> ‘Ayyash ibn al-Walid> ‘Abd al-A‘la> Muhammad ibn Ishaq> al-Zuhri> ‘Umar ibn Thabit who said: “Mu‘adhah was Muslim as well as being the slave-girl of ‘Abd Allah ibn Ubayy ibn Salul. The latter used to force her to whoredom, and so Allah, exalted is He, revealed (Force not your slave-girls to whoredom) up to the end of the verse”. Sa‘id ibn Muhammad al-Mu’adhdhin informed> Abu ‘Ali al-Faqih> Abu’l-Qasim al-Baghawi> Dawud ibn ‘Amr> Mansur ibn Abi al-Aswad> al-A‘mash> Abu Nadrah> Jabir who said: “‘Abd ibn Ubayy used to have a slave-girl by the name of Musaykah whom he forced to whoredom. And so, Allah, glorious and majestic is He, revealed (Force not your slave-girls to whoredom) up to the end of the verse”. The commentators of the Qur’an said: “This verse was revealed about Mu‘adhah and Musaykah, two slave-girls of ‘Abd Allah ibn Ubayy, whom he used to force to whoredom and tax them for it. This was a pre-Islamic practice; people used to drive their slave-girls to whoredom and take a certain amount of the money they made from it. Upon the advent of Islam, Mu‘adhah said to Musaykah: ‘This business of ours is one of two things: if it is good, we have done plenty of it; and if it is evil, it is high time that we leave it’. And so Allah, exalted is He, revealed this verse”. Said Muqatil: “This verse was revealed about six slave-girls who were owned by ‘Abd Allah ibn Ubayy. The latter forced them to whoredom in order to benefit from the money they earned from selling themselves. These slave-girls were: Mu‘adhah, Musaykah, Umaymah, ‘Amrah, Arwa and Qutaylah. One day, one of them brought back with her one piece of gold while another one brought back with her a stripy garment. He said to them: ‘Go back and do more’. They said: ‘By Allah, we will not; Allah has brought us Islam and made adultery forbidden’. They went to the Messenger of Allah, Allah bless him and give him peace, and complained to him. And so, Allah, exalted is He, revealed this verse”. Al-Hakim Abu ‘Amr Muhammad ibn ‘Abd al-‘Aziz informed us, through that which he wrote to me> Ahmad ibn al-Fadl al-Haddadi> Muhammad ibn Yahya> Ishaq ibn Ibrahim> ‘Abd al-Razzaq> Ma‘mar> al-Zuhri who related that a man from the Quraysh was taken prisoner at the Battle of Badr. He was the prisoner of ‘Abd Allah ibn Ubayy. The latter had a slave-girl called Mu‘adhah. The Qurashite prisoner sought to tempt Mu‘adhah to sleep with him but she persistently refused because she was Muslim. Ibn Ubayy tried to force her to sleep with the Qurashite and hit her to make her comply. He was hoping that she would eventually get pregnant from the Qurashite so that he could demand a ransom for his child. However, Allah, exalted is He, said: (Force not your slave-girls to whoredom) up to His words

(Allah will be Forgiving, Merciful!), He says: I will forgive them that which they were forced to do.

[24:48]

(And when they appeal unto Allah and His messenger to judge between them…) [24:48]. The commentators of the Qur’an said: “This verse and the verse after it were revealed about Bishr, the hypocrite, and his opponent, a Jewish person, regarding their dispute over a piece of land. The Jew kept dragging Bishr to the Messenger of Allah, Allah bless him and give him peace, in order that he judges between them while the hypocrite kept dragging the Jew to Ka‛b al-Ashraf, saying: ‘Muhammad will be unfair with us!’ ” This incident has already been mentioned upon dealing with the words of Allah (… how they would go for judgment (in their dispute) to false deities…) in Surah al-Nisa’ [4:60].

[24:55]

(Allah hath promised such of you as believe and do good work…) [24:55]. Al-Rabi' ibn Anas related that Abu'l-'Aliyah said regarding this verse: “The Messenger of Allah, Allah bless him and give him peace, and his Companions remained in Mecca, after the advent of the revelation, for ten years in a state of fear: sleeping at night and waking in the morning with weapons at their sides. Then the Prophet was commanded to migrate to Medina. One of his Companions asked him: 'O Messenger of Allah, there is not a single day in which we feel safe such that we can put down our weapons'. The Messenger of Allah, Allah bless him and give him peace, said: 'It will not be long before one of you will be sitting unarmed amidst huge numbers of people, none of whom carries a weapon'. Then, Allah, exalted is He, revealed (Allah hath promised such of you as believe and do good work…) up to the end of the verse. Consequently, Allah, exalted is He, enabled His Prophet, Allah bless him and give him peace, to have the upper hand over the Arabian peninsula, and the Muslims were able to put down their weapons and feel safe. They remained safe after Allah, exalted is He, took to Himself His Prophet, and during the reign of Abu Bakr, 'Umar and 'Uthman, may Allah be well pleased with them. When they fell into that which they fell and were ungrateful, Allah brought fear into their hearts; they changed and so Allah, exalted is He, changed what they had”. Isma'il ibn al-Hasan ibn Muhammad ibn al-Husayn al-Naqib informed us> his grandfather> 'Abd Allah ibn Muhammad ibn al-Hasan al-Nasrabadhi> Ahmad ibn Sa'id al-Darimi> 'Ali ibn al-Husayn ibn Waqid> his father> al-Rabi' ibn Anas> Abu'l-'Aliyah>> Ubayy ibn Ka'b who said: “When the Messenger of Allah, Allah bless him and give him peace, and his Companions migrated to Medina and the Helpers sheltered them, all the Arabs united to destroy them, such that they were forced to sleep with their weapon and wake up with their weapons. Some said: 'Do you think we will live to see the day when we go to sleep fearing no one but Allah, glorified and majestic is He?' [As a response] Allah, exalted is He, revealed (Allah hath promised such of you as believe and do good work) up to His words (Those who disbelieve henceforth, they are the miscreants) i.e. those who are ungrateful for [Allah's] bounties”. This was narrated by al-Hakim Abu 'Abd Allah in his Sahih from Muhammad ibn Salih ibn Hani'> Abu Sa'id ibn Shadhan> al-Darimi.

[24:58]

(O ye who believe! Let your slaves, and those of you who have not come to puberty, ask leave of you…) [24:58]. Said ibn ‘Abbas: “The Messenger of Allah, Allah bless him and give him peace, sent a boy from the Helpers, called Mudlij ibn ‘Amr, to ‘Umar ibn al-Khattab, May Allah be pleased with him, after noon to summon him. When he entered in, he saw ‘Umar in a state which the latter disliked to be seen in. And so he said to the Prophet: ‘O Messenger of Allah, I wish that Allah, exalted is He, give us some commands and prohibitions regarding asking permission before entering’. And so Allah, exalted is He, revealed this verse”. Said Muqatil: “This verse was revealed about Asma’ bint Marthid. She had a slave-boy who was quite old and he happened to enter in on her one day at a time in which she disliked him to enter in on her. She went to the Messenger of Allah, Allah bless him and give him peace, and said: ‘Our servants and slaves enter in on us and find us in states in which we dislike them to see us’. Allah, exalted is He, then revealed this verse”.

[24:61]

(No blame is there upon the blind…) [24:61]. Said ibn ‘Abbas: “When Allah, glorious and exalted is He,

revealed (O ye who believe! Squander not your wealth among yourselves in vanity…) [4:29], the Muslims felt vexed to eat with the sick, the old, the blind and the lame. They said: ‘Food is the best part of one’s wealth, and Allah, exalted is He, has warned against squandering wealth in vanity. The blind cannot see where wholesome food is, the lame cannot compete over food and the sick cannot eat properly’. As a response, Allah, exalted is He, revealed this verse”. Sa‘id ibn Jubayr and al-Dahhak said: “The lame and the blind used to feel vexed at eating with healthy people because the latter found them despicable and disliked eating with them. The people of Medina did not allow the blind, lame or sick person to share their food because they considered them dirty. For this reason, Allah, exalted is He, revealed this verse”. Said Mujahid: “This verse was revealed to grant dispensation for the sick and the elderly to eat from the houses which Allah, exalted is He, has named in this verse. This is because some Companions of the Messenger of Allah, Allah bless him and give him peace, used to go to the houses of their fathers and mothers or the houses of some of those who were named in this verse, when they did not have food to give to them. The elderly and the sick were uncomfortable about eating that food because it was given to them by other than the rightful owners of that food. They used to say: ‘Verily, they take us to houses which are not theirs’, and so Allah, exalted is He, revealed this verse”. Al-Hasan ibn Muhammad al-Farisi informed us> Muhammad ibn ‘Abd Allah ibn al-Fadl al-Tajir> Ahmad ibn Muhammad ibn al-Hasan al-Hafiz> Muhammad ibn Yahya> Isma‘il ibn Abi Uways> Malik> Ibn Shihab> Sa‘id ibn al-Musayyab who used to say about this verse: “It was revealed about some people who used to leave the keys of their houses, upon travelling with the Prophet, Allah bless him and give him peace, with the blind, the lame and the sick as well as with their next of kin. They also used to enjoin them to eat from their houses if they needed to, but those with whom the keys were entrusted did not eat from these houses, saying: ‘We fear they will not be pleased if we do’, and so Allah, exalted is He, revealed this verse”. (No sin shall it be for you whether ye eat together or apart…) [24:61]. Qatadah and al-Dahhak said: “This verse was revealed about a branch of the Kinanah tribe called Banu Layth ibn ‘Amr who felt uncomfortable about eating alone. One of them would sit with food in front of him from morning until evening — the camels with their udders full of milk and things ready — in discomfort to eat alone. If by the evening there was no one to eat with, he would then eat alone. And so Allah, exalted is He, revealed this verse”. Said ‘Ikrimah: “This verse was revealed about some people from the Helpers who did not eat except with their guests, whenever they had guests. Allah, exalted is He, gave them dispensation to eat as they wished, together or apart”.

[25:10]

(Blessed is He Who, if He will, will assign thee better than (all) that…) [25:10]. Ahmad ibn Muhammad ibn Ibrahim al-Muqri' informed us> Ahmad ibn Abi al-Furat> 'Abd Allah ibn Muhammad ibn Ya'qub Bukhari> Muhammad ibn Humayd ibn Farqad> Ishaq ibn Bishr> Juwaybir> al-Dahhak> Ibn 'Abbas who said: “When the idolaters ridiculed the Messenger of Allah, Allah bless him and give him peace, for his poverty, saying [as reported by Allah's words in 25:7] (What aileth this messenger (of Allah) that he eateth food and walketh in the markets?), the Messenger of Allah, Allah bless him and give him peace, felt sad. Gabriel, peace be upon him, came from his Lord to console him, saying: 'Peace be with you, O Messenger of Allah. The Lord of might greets you with the greeting of peace and says to you (We never sent before thee any messengers but lo! They ate food and walked in the markets…) [25:20]', i.e. they seek their livelihood in this world”. He said: “As Gabriel, peace be upon him, and the Prophet, Allah bless him and give him peace, were talking, Gabriel, peace be upon him, started melting until he shrunk to the size of a lentil. The Messenger of Allah, Allah bless him and give him peace, asked: 'What happened that made you shrink to the size of a lentil?' He said: 'O Muhammad, a gate of heaven which has never been opened before has opened just now, and I fear that your people will be chastised for ridiculing you regarding your poverty'. The Prophet and Gabriel, peace be upon them, started crying. Then Gabriel returned to his initial state and said: 'Good news for you, O Muhammad! Here is Ridwan, the keeper of the Garden who brings you contentment from your Lord'. Ridwan came along holding a bundle of shining light, greeted them with the greeting of peace, and then said: 'O Muhammad, the Lord of might greets you with the greeting of peace and says to you: here are the keys to the stores of this world which are like the wing of gnat compared with what you have with Me in the Afterlife, which will remain undiminished'. The Prophet, Allah bless him and give him peace, looked at Gabriel, peace be upon him, as if seeking his counsel, upon which Gabriel struck the ground with his hand and said: 'Humble yourself to Allah!' And so he said: 'O Ridwan, I have no need for them; poverty is much beloved to me. I would rather be a patient, grateful slave'. Ridwan answered: 'You are right, may Allah make things right through you'. Then a call came from heaven, Gabriel raised his head and saw all the gates

of heaven, up to the Throne, opened. Allah, exalted is He, inspired the Garden of Eden to lower one of its branches which had a bunch on which there was a room made of green chrysolite and had seventy thousand doors made of rubies. Gabriel, peace be upon him said: 'O Muhammad, look up!' When he looked up, he saw the stations and rooms of all the prophets, and saw his station above that of all other prophets, as a special merit to him. A crier cried: 'O Muhammad, are you pleased?' The Prophet, Allah bless him and give him peace, answered: 'I am pleased; and please keep in store with You that which You wanted to give me in this world in exchange for intercession on Day of Judgement' ". It is also reported that this verse was brought down by Ridwan (Blessed is He Who, if He will, will assign thee better than (all) that - Gardens underneath which rivers flow - and will assign thee mansions).

[25:27]

(On the day when the wrong-doer gnaweth his hands…) [25:27]. 'Ata' al-Khurasani reported that Ibn 'Abbas said: "Ubayy ibn Khalaf used to go to the Prophet, Allah bless him and give him peace, keep his company and listen to his speech without believing in him. 'Uqbah ibn Abi Mu'ayt, then, rebuked him for doing so, and so this verse was revealed about it". Said al-Sha'bi: " 'Uqbah [ibn Abi Mu'ayt] was a friend of Umayyah ibn Khalaf. When 'Uqbah embraced Islam, Umayyah said to him: 'I do not want to ever see you if you follow Muhammad'. 'Uqbah disbelieved again and renounced Islam to please his friend, and so Allah, exalted is He, revealed this verse". Other commentators of the Qur'an said: "Ubayy ibn Khalaf and 'Uqbah ibn Abi Mu'ayt were allies. It was the habit of 'Uqbah, upon returning from a travel, to invite the nobles of his people to eat with him. 'Uqbah also used to keep the company of the Messenger of Allah, Allah bless him and give him peace. He returned one day from one of his travels, made some food and invited people and the Messenger of Allah, Allah bless him and give him peace, to eat. When the food was placed before the invitees, the Messenger of Allah, Allah bless him and give him peace, said to him: 'I will not eat your food until you bear witness that there is no deity except Allah and that I am the Messenger of Allah'. 'Uqbah said: 'I bear witness that there is no deity except Allah and that Muhammad is the Messenger of Allah', upon which the Messenger of Allah, Allah bless him and give him peace, ate from his food. Ubayy was absent on that occasion. But when he was informed of what had happened, he said to 'Uqbah: 'You have renounced the religion of your forefathers?' 'Uqbah said: 'By Allah, I did not. I had a man in my house who refused to eat my food unless I bore witness to him and I was ashamed to let him leave my house without him eating, and so I bore witness to him and he ate my food'. Ubayy said to him: 'I will never be happy with you until you go to him, spit on his face and step on his neck'. 'Uqbah did just that, and the Messenger of Allah, Allah bless him and give him peace, said to him: 'If I ever meet out of Mecca, I will behead you'. 'Uqbah was later killed while in captivity at Badr. As for Ubayy ibn Khalaf, the Prophet, Allah bless him and give him peace, killed him in a duel at Uhud. And so Allah, exalted is He, revealed about 'Uqbah and Ubayy this verse". Said al-Dahhak: "When 'Uqbah spat on the face of the Messenger of Allah, Allah bless him and give him peace, his spit split into two and flew back on 'Uqbah's face. This caused both his cheeks to burn and the scars resulting from this burning remained visible until he died".

[25:68-70]

(And those who cry not unto any other god along with Allah…) [25:68-70]. Abu Ishaq al-Tha'alibi informed us> al-Hasan ibn Ahmad al-Makhladi> al-Mu'ammil ibn al-Hasan ibn 'Isa> al-Hasan ibn Muhammad ibn al-Sabbah al-Za'farani> Hajjaj> Ibn Jurayj> Ya'la ibn Muslim> Sa'id ibn Jubayr> Ibn 'Abbas who said: "Some idolaters who had committed many murders and fornicated numerous times went to the Messenger of Allah, Allah bless him and give him peace, and said: 'What you say and call for is good, if only you could inform us whether there is any expiation for the things we have committed'. As a response, this verse was revealed (And those who cry not unto any other god along with Allah) up to His words (Allah is ever Forgiving, Merciful) [25:70]". This was narrated by Muslim> Ibrahim ibn Dinar> Hajjaj. Muhammad ibn Ibrahim ibn Yahya al-Muzakki informed us> his father> Muhammad ibn Ishaq al-Thaqafi> Ibrahim al-Hanzali and Muhammad ibn al-Sabbah> Jarir> Mansur and al-A'mash> Abu Wa'il> 'Amr ibn Shurahbil> Abu Maysarah> 'Abd Allah ibn Mas'ud who said: "I asked the Messenger of Allah, Allah bless him and give him peace: 'What is the greatest sin?' He said: 'It is to ascribe an equal to Allah when it is Him Who has created you'. I asked: 'What comes after that?' he said: 'It is to kill your child for fear that he might compete with you over food'. I asked: 'What comes after that?' he said: 'It is to commit adultery with the wife of your neighbour'. Allah, exalted is He, then revealed these verses to confirm his answers (And those who cry not unto any other god

along with Allah, nor take the life which Allah hath forbidden save in (course of) justice, nor commit adultery…)". This was narrated by Bukhari> Musaddid> Yahya and also by Muslim> 'Uthman ibn Abi Shaybah> Jarir. Abu Bakr ibn al-Harith informed us> 'Abd Allah ibn Muhammad ibn Ja'far> Ahmad ibn Muhammad ibn Ibrahim> Isma'il ibn Ishaq> al-Haruth ibn al-Zubayr> Abu Rashid, the client of al-Lahibiyyin> Sa'id ibn Salim al-Qaddah> Ibn Jurayh> 'Ata'> Ibn 'Abbas who said: "Wahshiyy went to the Messenger of Allah, Allah bless him and give him peace, and said: 'I came to you seeking sanctuary; so grant me sanctuary in order that I can hear the speech of Allah'. The Messenger of Allah, Allah bless him and give him peace, said to him: 'I had wished to see you without sanctuary, but since you have asked me for sanctuary, you are in my sanctuary until you hear the speech of Allah'. Wahshiyy said: 'I have associated others with Allah, killed souls which Allah, exalted is He, has made forbidden and committed adultery. Does Allah accept my repentance?' The Messenger of Allah, exalted is He, did not answer him and then the verse (And those who cry not unto any other god along with Allah, nor take the life which Allah hath forbidden save in (course of) justice, nor commit adultery…) was revealed. The Prophet recited it to Wahshiyy but the latter said: 'I see here a condition; it is possible that I may not do any righteous works. I will stay in your sanctuary so that I can hear the speech of Allah, exalted is He'. The verse: (Lo! Allah forgiveth not that a partner should be ascribed unto Him. He forgiveth (all) save that to whom He will) [4:48] was then revealed. Wahshiyy was summoned and the verse was recited to him. He said: 'I could be among (save that to whom He will). I will remain in your sanctuary so that I can hear the speech of Allah'. The verse (Say: O My slaves who have been prodigal to their own hurt! Despair not of the mercy of Allah…) [39:53] was then revealed, upon which Wahshiyy said: 'Yes, now I do not see any conditions', and so he embraced Islam".

[28:56]

(Lo! thou (O Muhammad) guidest not whom thou lovest…) [28:56]. Abu 'Abd Allah Muhammad ibn 'Abd Allah al-Shirazi informed us> Muhammad ibn 'Abd Allah ibn Muhammad ibn Khamrawayh> 'Ali ibn Muhammad al-Khuza'i> Abu'l-Yaman al-Hakam ibn Nafi'> Shu'ayb> al-Zuhri> Sa'id ibn al-Musayyab> his father who said: "When death was about to overtake Abu Talib, the Messenger of Allah, Allah bless him and give him peace, went to see him and there he found with him Abu Jahl and 'Abd Allah ibn Abi Umayyah. The Messenger of Allah, Allah bless him and give him peace, addressed his uncle: 'O uncle, say, there is no deity save Allah, and I will argue, by means of it, in your favour with Allah, Glorious and Exalted is He'. Abu Jahl and 'Abd Allah ibn Abi Umayyah said: 'O Abu Talib, would you shun the religion of 'Abd al-Muttalib?' The Messenger of Allah, Allah bless him and give him peace, kept inviting him and repeating his words until the last thing that Abu Talib said was: 'I follow the religion of 'Abd al-Muttalib', and he refused to say, there is no deity save Allah. At that point the Messenger of Allah, Allah bless him and give him peace, said: 'By Allah, I will ask Allah for your forgiveness for as long as I am not forbidden from doing so'. Then, Allah, glorious and majestic is He, revealed (It is not for the Prophet, and those who believe, to pray for the forgiveness of idolaters even though they may be near of kin (to them) after it hath become clear that they are people of Hell-fire) [9:113]. He also revealed about Abu Talib (Lo! thou (O Muhammad) guidest not whom thou lovest, but Allah guideth whom He will)". This was narrated by Bukhari> Abu'l-Yaman> Shu'ayb and also by Muslim> Harmalah> Ibn Wahb> Yunus; and both Yunus and Shu'ayb related it from al-Zuhri. Master Abu Ishaq Ahmad ibn Muhammad ibn Ibrahim informed us> al-Hasan ibn Muhammad al-Shaybani> Ahmad ibn Muhammad ibn al-Hasan al-Hafiz> Abu 'Abd al-Rahman ibn Bishr> Yahya ibn Sa'id>> Yazid ibn Kaysan> Abu Hazim> Abu Hurayrah who said: "The Messenger of Allah, Allah bless him and give him peace, said to his uncle: 'Say: there is no deity save Allah, and I will be witness, by means of it, for you on the Day of Judgement'. His uncle said: 'If I did not fear that the Quraysh will revile me by saying that it was fear [of death] that drove me to say it, I would have pleased you by saying it'. Allah, exalted is He, then revealed (Lo! thou (O Muhammad) guidest not whom thou lovest, but Allah guideth whom He will)". This was narrated by Muslim> Muhammad ibn Hatim> Yahya ibn Sa'id. He said: "I heard Abu 'Uthman al-Hiri> al-Hasan ibn Miqsam> Abu Ishaq al-Zajjaj who said regarding this verse: 'The commentators of the Qur'an are in consensus that it was revealed about Abu Talib' ".

[28:57]

(And they say: If we were to follow the Guidance with thee we should be torn out of our land…) [28:57]. This verse was revealed about al-Harith ibn 'Uthman ibn Nawfal ibn 'Abd Manaf when he said to the Prophet, Allah bless him and give him peace: "We know that what you say is the truth. However, what prevents us

from following you is the fear that the Arabs will drive us out of our land, since they are unanimously against us and we have no power against them". Therefore, Allah, exalted is He, revealed this verse.

[28:61]

(Is he whom We have promised a fair promise which he will find (true)…) [28:61]. Abu Bakr al-Harithi informed us> Abu'l-Shaykh al-Hafiz> Muhammad ibn Sulayman> ‛Abd Allah ibn Hazim al-Ayli> Badal ibn al-Muhabbar> Shu‛bah> Aban> Mujahid who said, regarding this verse: "This verse was revealed about ‛Ali, Hamzah and Abu Jahl". Al-Suddi said: "This verse was revealed about ‛Ammar and al-Walid ibn al-Mughirah". It was also said that it was revealed about the Messenger of Allah, Allah bless him and give him peace and Abu Jahl.

[28:68]

(Thy Lord bringeth to pass what He willeth and chooseth…) [28:68]. The specialists of Qur'anic exegesis said: "This verse was revealed as an answer to al-Walid ibn al-Mughirah when he said, as reported by Allah, exalted is He, in the Qur'an (And they say: If only this Qur'an had been revealed to some great man of the two towns?) [43:31]. Allah, exalted is He, informed that the messengers are not sent of their own accord".

(Al-‘Ankabût)

[29:1-2]

(Alif. Lam. Mim. Do men imagine that they will be left (at ease) because they say, We believe, and will not be tested with affliction?) [29:1-2]. Said al-Sha‛bi: "These verses were revealed about some people in Mecca who embraced Islam. The Companions of the Prophet, Allah bless him and give him peace, in Medina wrote to them saying that their faith and embracing of Islam will not be accepted from them until they emigrate from Mecca. For this reason, they left Mecca with the intention of joining Medina. However, the idolaters caught up with them and harmed them. These verses were, therefore, revealed about them. The Muslims of Medina then wrote back and said to them that such-and-such verses were revealed about you. Those Muslims in Mecca said: ‛We will leave and fight whoever follows us'. They left Mecca and were pursued by the idolaters. Fighting ensued between them; some were killed and some escaped safe. Allah, exalted is He, therefore revealed about them (Then lo! Thy Lord—for those who become fugitive after they had been persecuted…) [16:110]". Said Muqatil: "This verse was revealed about Mihja‛, the client of ‛Umar ibn al-Khattab, who was the first Muslim to be killed at the Battle of Badr. ‛Amr ibn al-Hadrami struck him with a bow which killed him. The Prophet, Allah bless him and give him peace, said on that day: ‛The master of all martyrs is Mihja‛. He will be the first one of this community to be called to the gate of heaven'. His wife and parents were distraught because of his death, and so Allah, exalted is He, revealed about them these verses, explaining that they had to suffer trials and hardship for the sake of Allah, exalted is He".

[29:8]

(We have enjoined on man kindness to parents…) [29:8]. The commentators of the Qur'an said: "This was revealed about Sa‛d ibn Abi Waqqas. When the latter embraced Islam, his mother Hamnah said to him: ‛O Sa‛d, I heard that you have renounced your old religion. By Allah, I will not take shelter under any roof to protect me from the sun and wind, nor will I eat or drink, until you disbelieve in Muhammad and revert to your old religion'. Sa‛d was the dearest of her sons to her, but he refused to do as she wanted. For three days, his mother did not eat, drink or take shelter under the shade until it was feared that she may perish. At that point, Sa‛d went to the Prophet, Allah bless him and give him peace, and complained to him. Allah, exalted is He, revealed as a response this verse as well as the verse in Surah Luqman [31:14] and the verse in Surah al-Ahqaf [46:15]". Abu Sa‛id informed us> Abu Bakr al-Ghazi> Muhammad ibn Ahmad ibn Hamdan> Abu Ya‛la> Abu Khaythamah> al-Hasan ibn Musa> Zuhayr> Simak ibn Harb> Mus‛ab ibn Sa‛d ibn Abi Waqqas> his father who said: "This verse was revealed about me. Umm Sa‛d [his mother] swore that she will never speak to me, eat or drink, until I disbelieve in Islam. She did this for three days until she passed out from exhaustion. Allah, exalted is He, then revealed (We have enjoined on man kindness to parents…)". This was narrated by Muslim from Abu Khaythamah.

[29:10]

(Of mankind is he who saith: We believe in Allah…) [29:10]. Said Mujahid: "This verse was revealed about some people who declared faith with their tongues. However, when Allah tested them with trials or calamities regarding their own persons, they succumbed". Said al-Dahhak: "This verse was revealed about some Meccan hypocrites who displayed faith but showed their belief in idolatry whenever they were harmed". 'Ikrimah also reported that Ibn 'Abbas said: "This verse was revealed about the believers who were expelled to Badr by the idolaters and so they renounced their faith. It is about these people that the verse (Lo! As for those whom the angels take (in death) while they wrong themselves…) [4:97] was revealed".

[29:60]

(And how many an animal there is that beareth not its own provision!) [29:60]. Abu Bakr Ahmad ibn Muhammad al-Tamimi informed us> Abu Muhammad ibn Hayyan> Ahmad ibn Ja'far al-Jamal> 'Abd al-Wahid ibn Muhammad al-Bajali> Yazid ibn Harun> Hajjaj ibn Minhal> al-Zuhri (who is 'Abd al-Rahman ibn 'Ata')> 'Ata'> Ibn 'Umar who said: "We went out with the Messenger of Allah, Allah bless him and give him peace, and walked with him until he entered one of the fields of the Helpers and started picking dates and eating them. He said: 'O Ibn 'Umar, why do you not eat?' I said: 'I do not feel like it, O Messenger of Allah!' He said: 'As for me, I do feel like it; this is the fourth morning in which I did not taste any food. And if I wish, I can pray to my Lord to grant me the like of the kingdoms of Chosroes and the Caesar. What will you do then, O Ibn 'Umar, when you live among people who store their provision for a year and when certainty is weakened?' By Allah, we did not leave [our place] until this verse was revealed (And how many an animal there is that beareth not its own provision! Allah provideth for it and for you. He is the Hearer, the Knower)".

(Ar-Rûm)

[30:1-3]

(Alif. Lam. Mim. The Romans have been defeated in the nearer land…) [30:1-3]. The commentators of the Qur'an said: "Chosroes sent an army under the command of a man called Shahryaraz to Byzantium. This man marched on Byzantium and defeated them. He killed the men, destroyed their cities and demolished all their olive trees. The Caesar had entrusted the command of his army to a man called Juhannas. The latter fought against Shahryaraz at Adhri'at and Busrah, which are the closest parts of Syria to the land of the Arabs. The Persian defeated the Byzantines. The Prophet, Allah bless him and give him peace, and his Companions heard this while in Mecca and felt sad about it. The Prophet, Allah bless him and give him peace, disliked that the Magians, who did not have a revealed Scripture, have the upper hand over the Byzantines who were people of the Book. The disbelievers of Mecca, on the other hand, were exultant and spiteful. When they met the Companions of the Prophet, Allah bless him and give him peace, they said to them: 'You are people of the Book and the Christians are people of the Book. We are without a revealed Scripture and our brothers the Persians have defeated your brothers the Byzantines. If you ever fight us, we will defeat you too'. Therefore, Allah, exalted is He, revealed (Alif. Lam. Mim. The Romans have been defeated in the nearer land) to the end of these verses". Isma'il ibn Ibrahim al-Wa'iz informed us> Muhammad ibn Ahmad ibn Hamid al-'Attar> Ahmad ibn al-Husayn ibn 'Abd al-Jabbar> al-Harith ibn Shurayh> al-Mu'tamir ibn Sulayman> his father> al-A'mash> 'Atiyyah al-'Awfi> Abu Sa'id al-Khudri who said: "When the Battle of Badr took place, the Byzantines had also defeated the Persians. The believers rejoiced and so these verses were revealed (Alif. Lam. Mim. The Romans have been defeated) up to His words (… believers will rejoice in Allah's help to victory), i.e. the believers will rejoice in the defeat of the Persians by the Byzantines".

[31:6]

(And of mankind is he who payeth for mere pastime of discourse…) [31:6]. Al-Kalbi and Muqatil said: "This verse was revealed about al-Nadr ibn al-Harith. He used to travel to Persia for trade. He bought the events of non-Arabs and related them to the Quraysh, saying: 'Muhammad relates to you the events of 'Ad and

Thamud, and I relate to you the events of Rustum and Isfindiyar and the Chosroes'. They found his tales more entertaining and they shunned listening to the Qur'an, and so this verse was revealed". Mujahid said: "This verse was revealed about the buying of slave-girls and songstresses". Ahmad ibn Muhammad ibn Ibrahim al-Muqri' informed us> Muhammad ibn al-Fadl ibn Muhammad ibn Ishaq ibn Khuzaymah> his grandfather> 'Ali ibn Hujr> Mishma'ill ibn Milhan al-Ta'i> Muttarih ibn Yazid> 'Ubayd Allah ibn Zahr> 'Ali ibn Yazid> al-Qasim> Abu Umamah who reported that the Messenger of Allah, Allah bless him and give him peace, said: "It is forbidden to teach songstresses [to sing] or to sell songstresses, and the price gotten from selling them is unlawful. It is about the like of this that this verse was revealed (And of mankind is he who payeth for mere pastime of discourse, that he may mislead from Allah's way without knowledge…) up to the end of the verse. No man raises his voice to sing except that Allah, exalted is He, sends him two devils, one on each side, who will keep banging with their feet until it is him who keeps quiet". Thuwayr ibn Abi Fakhitah reported from his father that Ibn 'Abbas said: "This verse was revealed about a man who bought a slave-girl who sang to him day and night".

[31:15]

(But if they strive with thee to make thee ascribe unto Me as partner…) [31:15]. This was revealed about Sa'd ibn Abi Waqqas as mentioned before in Surah al-'Ankabut [29:8]. (…and follow the path of him who repenteth unto Me…) [31:15]. This verse was revealed about Abu Bakr, may Allah be well pleased with him. 'Ata' reported that Ibn 'Abbas said: "This refers to Abu Bakr, may Allah be well pleased with him. When the latter embraced Islam, 'Abd al-Rahman ibn 'Awf, Sa'd ibn Abi Waqqas, Sa'id ibn Zayd, 'Uthman, Talhah and al-Zubayr went to him and said: 'Did you believe in Muhammad and adopt his message?' And when he said that he did they all went to the Messenger of Allah, Allah bless him and give him peace, and declared their faith in him and believed in his message. And so, Allah, exalted is He, addressing Sa'd, said (…and follow the path of him who repenteth unto Me…), i.e. Abu Bakr, may Allah be well pleased with him".

[31:27]

(And if all the trees in the earth were pens…) [31:27]. The commentators of the Qur'an said: "The Jews asked the Messenger of Allah, Allah bless him and give him peace, about the spirit, and so Allah, exalted is He, revealed (They will ask thee concerning the Spirit. Say: the Spirit is by command of my Lord, and of knowledge ye have been vouchsafed but little) [17:85]. When the Messenger of Allah, Allah bless him and give him peace, migrated to Medina, Jewish doctors went to see him and said: 'O Muhammad, we have been informed that you said (of knowledge ye have been vouchsafed but little). Are you referring, by this, to us or to your people?' The Messenger of Allah, Allah bless him and give him peace, said: 'The knowledge that you have is very little in comparison to the knowledge of Allah, glorified is He. Allah, exalted is He, has given you something which will benefit you if only you practise it'. They said: 'O Muhammad, how can you say this when it is you who says (… and he unto whom wisdom is given, he truly hath received abundant good…) [2:269]? How can little knowledge and abundant good be combined together?' As a response, Allah, exalted is He, revealed (And if all the trees in the earth were pens…)".

[31:34]

Lo! Allah! With Him is knowledge of the Hour…) [31:34]. This verse was revealed about al-Harith ibn 'Amr ibn Harithah ibn Muharib ibn Hafsah, from the desert, who asked the Prophet, Allah bless him and give him peace, about the Hour and its exact timing. He also asked: 'Our land has dried up, when is it going to rain? And I left my wife pregnant, when is she going to give birth? And I know in which land I was born, but in which land am I going to die?' And so Allah, exalted is He, revealed this verse. Abu 'Uthman Sa'id ibn Muhammad al-Mu'adhdhin informed us> Muhammad ibn Hamdun ibn al-Fadl> Ahmad ibn al-Hasan al-Hafiz> Hamdan al-Sulami> al-Nadr ibn Muhammad> 'Ikrimah> Iyas ibn Salamah who said: "My father related to me that he was with the Prophet, Allah bless him and give him peace, when a man came toward him leading a mare which was followed by her foal. The man asked: 'Who are you?' He said: 'I am the Prophet of Allah'. 'And who is the Prophet of Allah?' the man asked. The Prophet said: 'The Messenger of Allah'. The man asked: 'When is the Hour going to take place?' The Messenger of Allah, Allah bless him and give him peace, said: 'This is of the unseen, and none knows the unseen except Allah'. The man asked: 'When is it going to rain?' The Prophet said: 'This is of the unseen, and none knows the unseen except

Allah'. The man asked: 'What is in the womb of this mare of mine?' The prophet said: 'This is of the unseen, and none knows the unseen except Allah'. The man then said: 'Show me your sword'. The Prophet, Allah bless him and give him peace, gave him his sword. The man waved the sword and then returned it to the Prophet. The Prophet, Allah bless him and give him peace, said to him at that point: 'Indeed, you would not have been able to carry out what you intended!' The man had said before coming: 'I am going to ask him about these things and then behead him' ". Abu 'Abd Allah ibn Abi Ishaq> Abu 'Amr Muhammad ibn Ja'far ibn Matar> Muhammad ibn 'Uthman ibn Suwayd> Abu Hudhayfah> Sufyan al-Thawri> 'Abd Allah ibn Dinar> Ibn 'Umar who related that the Messenger of Allah, Allah bless him and give him peace, said: "The keys of the unseen are five and none knows them except Allah, exalted is He: none knows the timing of the Hour except Allah; none knows what is hidden in wombs except Allah; none knows what is stored in the morrow except Allah; no soul knows in which land it will die, only Allah knows this; and none knows when it will rain except Allah". This was narrated by Bukhari from Muhammad ibn Yusuf from Sufyan.

[32:16]

(Who forsake their beds to cry unto their Lord in fear and hope…) [32:16]. Said Malik ibn Dinar: "I asked Malik ibn Anas about whom this verse was revealed and he said: 'Some of the Companions of the Prophet, Allah bless him and give him peace, used to stand in prayer from after the prayer of Maghrib until the time of the prayer of 'Isha', and so this verse was revealed about them' ". Abu Ishaq al-Muqri' informed us> Abu'l-Husayn ibn Muhammad al-Daynuri> Musa ibn Muhammad> al-Husayn ibn 'Alawiyah> Isma'il ibn 'Isa> al-Musayyib> Sa'id>> Qatadah> Anas ibn Malik who said: "This verse (Who forsake their beds to cry unto their Lord in fear and hope) was revealed about us, the Helpers. We used to perform the Maghrib prayer and did not return to our homes until we performed the 'Isha' prayer with the Prophet, Allah bless him and give him peace". Al-Hasan and Mujahid said: "This was revealed about those who keep the prayer of the night vigil". This is substantiated by the report with which Abu Bakr Muhammad ibn 'Umar al-Khashshab informed us> Ibrahim ibn 'Abd Allah al-Asfahani> Muhammad ibn Ishaq al-Sarraj> Qutaybah ibn Sa'id> Jarir> al-A'mash> al-Hakam> Maymun> Ibn Abi Shabib> Mu'adh ibn Jabal who said: "While we were with the Messenger of Allah, Allah bless him and give him peace, at the Battle of Tabuk, suffering from the heat, people dispersed. I looked around and found that the Messenger of Allah, Allah bless him and give him peace, was the closest person to me. I drew closer to him and asked: 'O Messenger of Allah, tell me about a deed which will cause me to enter the Garden and distance me from hellfire'. He said: 'You have asked about a great matter which is easy to do for whoever Allah, exalted is He, makes it easy: It is that you worship Allah, exalted is He, and not associate anything with Him, perform the prescribed prayers, pay the obligated poor-due, and fast the month of Ramadan. But if you will, I will inform you about all the doors of goodness'. I said: 'Do inform me, O Messenger of Allah!' He said: 'Fasting is a shield; almsgiving expiates sins, and the standing of a man in prayer in the middle of the night, seeking the countenance of Allah, exalted is He'. Then he read this verse: (Who forsake their beds to cry unto their Lord in fear and hope)".

[32:18]

(Is he who is a believer like unto him who is an evil-liver?) [32:18]. This verse was revealed about 'Ali ibn Abi Talib and al-Walid ibn 'Uqbah. Abu Bakr Ahmad ibn Muhammad al-Asfahani informed us> 'Abd Allah ibn Muhammad al-Hafiz> Ishaq ibn Banan al-Anmati> Hubaysh ibn Mubashshir al-Faqih> 'Ubayd Allah ibn Musa> Ibn Abi Layla> al-Hakam> Sa'id ibn Jubayr> Ibn 'Abbas who said: "Al-Walid ibn 'Uqbah ibn Abi Mu'ayt said to 'Ali ibn Abi Talib, may Allah be well pleased with him: 'I am tougher than you, more eloquent than you, and I have more leadership skills than you'. 'Ali responded by saying: 'Be quiet, you are but an evil-liver!' This verse was then revealed (Is he who is a believer like unto him who is an evil-liver? They are not alike), by the believer is meant 'Ali ibn Abi Talib and the evil-liver refers to al-Walid ibn 'Uqbah".

(Al-Ahzâb)

[33:1]

(O Prophet! Keep thy duty to Allah and obey not the disbelievers and the hypocrites…) [33:1]. This verse was revealed about Abu Sufyan, 'Ikrimah ibn Abi Jahl and Abu'l-A'war al-Sulami ['Amr ibn Sufyan]. After the fighting at Uhud, they travelled to Medina and stayed as guests at 'Abd Allah ibn Ubayy's. The Prophet, Allah

bless him and give him peace, had allowed them to come to speak with him with his assurance of protection. They went to see the Prophet, Allah bless him and give him peace, accompanied by ‛Abd Allah ibn Sa‛d ibn Abi Sarh and Tu‛mah ibn Ubayriq. They said to the Prophet, Allah bless him and give him peace, who had ‛Umar ibn al-Khattab with him: "Reject the mention of our idols al-Lat, al-‛Uzza and Manat and say that they have benefit and the power of intercession for those who worship them, and we will leave you alone with your Lord!" Their words hurt the Prophet, Allah bless him and give him peace. ‛Umar ibn al-Khattab, may Allah be well pleased with him, said: "Let me kill them, O Messenger of Allah!" The Prophet said: "I have given them my assurance of protection", upon which ‛Umar said to them: "Leave with Allah's curse and wrath upon you". The Messenger of Allah, Allah bless him and give him peace, commanded ‛Umar to drive them out of Medina, and then Allah, glorious and majestic is He, revealed this verse.

[33:4]

(Allah hath not assigned unto any man two hearts within his body…) [33:4]. This verse was revealed about Jamil ibn Ma'mar al-Fihri who was a sensible man who memorised whatever he heard. The Quraysh said: "He could not have memorised all these things unless he had two hearts". Labib used to say: "I have two hearts and my perception by means of either one of them is better than the perception of Muhammad". When the Battle of Badr took place and the idolaters were defeated, Abu Sufyan met Jamil ibn Ma'mar, who had accompanied the idolaters. Jamil was wearing one shoe and holding the other shoe in his hand. Abu Sufyan asked him: "What is the state of people?" He said: "They were defeated". Abu Sufyan asked him again: "But why are you wearing one shoe and holding the other in your hand?" Jamil said: "I thought I was wearing both shoes". On that day, people knew that he would not have forgotten his shoe in his hand if he really had two hearts. (hath He made those whom ye claim (to be your sons) your sons) [33:4]. This verse was revealed about Zayd ibn Harithah. He was a slave of the Messenger of Allah, Allah bless him and give him peace, but he freed him and adopted him before he was sent as a Prophet. When the Prophet, Allah bless him and give him peace, married Zaynab bint Jahsh, who was the divorcee of Zayd ibn Harithah, the Jews and hypocrites said: "Muhammad has married the wife of his son while forbidding people from doing the same!" And so Allah, exalted is He, revealed this verse. Sa'id ibn Muhammad ibn Ahmad ibn Nu'aym al-Ishkabi informed us> al-Hasan ibn Ahmad ibn Muhammad ibn 'Ali ibn Makhlid> Muhammad ibn Ishaq al-Thaqafi> Qutaybah ibn Sa'id> Ya'qub ibn 'Abd al-Rahman> Musa ibn 'Uqbah> Salim> 'Abd Allah ibn 'Umar who used to say: "We did not use to call Zayd ibn Harithah with any other name except Zayd ibn Muhammad until the Qur'an revealed (Proclaim their real parentage. That will be more equitable in the sight of Allah) [33:5]". This was narrated by Bukhari> Mu'alla ibn Asad> 'Abd al-'Aziz ibn al-Mukhtar> Musa ibn 'Uqbah.

[33:23]

(Of the believers are men who are true to that which they covenanted with Allah…) [33:23]. Abu Muhammad Ahmad ibn Muhammad ibn Ibrahim informed us> 'Abd Allah ibn Humayd> Makki ibn 'Abdan> 'Abd Allah ibn Hashim> Bahz ibn Asad> Sulayman ibn al-Mughirah> Thabit> Anas who said: "My uncle Anas ibn al-Nadr - after whom I was named Anas - failed to take part in the Battle of Badr. When he returned, he was extremely pained that he did not participate in Badr. He said: 'I was absent from the first battle fought by the Messenger of Allah, Allah bless him and give him peace. By Allah, if Allah, glorified and exalted is He, enables me to take part in any future fighting, He will see what I will do!' At the Battle of Uhud, when the Muslims were exposed, he said: 'O Allah, I exonerate myself from that which these idolaters have brought and seek Your pardon from what these - i.e. the Muslims - have done'. He then proceeded with the sword in his hand. On the way, he met Sa'd ibn Mu'adh and said to him: 'O Sa'd, by Him in Whose Hand is my soul, I can smell the scent of the Garden by Uhud'. He fought the idolaters until he was killed. We found him among the dead. He had suffered eighty something wounds, ranging from a blow with the sword, a stab with spear to a hit by a arrow. They mutilated him to the extent that we did not recognise him. It was his sister who identified him by his finger. This verse was then revealed (Of the believers are men who are true to that which they covenanted with Allah…). We used to say: 'This verse was revealed about him and his fellow Muslims [who died fighting]' ". Narrated by Muslim from Muhammad ibn Hatim from Bahz ibn Asad. Sa'id ibn Ahmad ibn Ja'far al-Mu'adhdhin informed us> Abu 'Ali ibn Abi Bakr al-Faqih> Ibrahim ibn 'Abd Allah al-Zabibi> Bundar> Muhammad ibn 'Abd Allah al-Ansari> his father> Thumamah> Anas ibn Malik who said: "This verse was revealed about Anas ibn al-Nadr (Of the believers are men who are true to that which they

covenanted with Allah)”. This was narrated by Bukhari from Bundar. (Some of them have paid their vow by death (in battle), and some of them still are waiting…) [33:23]. This verse was revealed about Talhah ibn 'Ubayd Allah. He remained firm around the Messenger of Allah, Allah bless him and give him peace, at the Battle of Uhud until his hand was hurt. The Messenger of Allah, Allah bless him and give him peace, said at that point: “O Allah, decree the Garden for Talhah!” Ahmad ibn Muhammad ibn 'Abd Allah al-Tamimi informed us> Abu'l-Shaykh al-Hafiz> Ahmad ibn Ja'far ibn Nasr al-Razi> al-'Abbas ibn Isma'il al-Raqqi> Isma'il ibn Yahya al-Baghdadi> Abu Sinan> al-Dahhak> al-Nizal ibn Sabrah> 'Ali who said about Talhah: “That is a man about whom a verse from the Book of Allah, exalted is He, has been revealed (Some of them have paid their vow by death (in battle), and some of them still are waiting). Talhah is of those who have already paid their vows, he will face no reckoning regarding that which he will do in the future”. 'Abd al-Rahman ibn Hamdan informed us> Ahmad ibn Ja'far ibn Malik> 'Abd Allah ibn Ahmad ibn Hanbal> his father> Waki'> Talhah ibn Yahya who reported that one day the Prophet, Allah bless him and give him peace, passed by Talhah and said: “This one is of those who have already paid their vows”.

[33:33]

(Allah’s wish is but to remove uncleanness far from you, O Folk of the Household…) [33:33]. Abu Bakr al-Harithi informed us> Abu Muhammad ibn Hayyan> Ahmad ibn ‘Amr ibn Abi ‘Asim> Abu’l-Rabi‘ al-Zahrani> ‘Ammar ibn Muhammad> al-Thawri> Sufyan> Abu’l-Jahhaf> ‘Atiyyah> Abu Sa‘id [al-Khudri] who said regarding the verse (Allah’s wish is but to remove uncleanness far from you, O Folk of the Household…): “It was revealed about five people: the Prophet, Allah bless him and give him peace, ‘Ali, Fatimah, al-Hasan and al-Husayn, may Allah be well pleased with all of them”. Abu Sa‘id al-Nasruyiyy informed us> Ahmad ibn Ja‘far al-Qati‘i> ‘Abd Allah ibn Ahmad ibn Hanbal> his father> Ibn Numayr> ‘Abd al-Malik> ‘Ata’ ibn Abi Rabah who said: “Some of those who heard Umm Salamah related to me that she mentioned that the Prophet, Allah bless him and give him peace, was in her house when Fatimah, may Allah be well pleased with her, came with a pot containing a meat dish. The Prophet, Allah bless him and give him peace, said to her: ‘Call for me your husband and your sons!’ ‘Ali, al-Hasan and al-Husayn came in and sat down to eat from the meat dish while the Prophet was sitting on his place of sleep and he had under him a garment made in Khaybar. Umm Salamah said: ‘I was praying in my room when Allah, exalted is He, revealed this verse (Allah’s wish is but to remove uncleanness far from you, O Folk of the Household…). He grabbed the extension of the garment and covered them with it. Then, he got his hands out, raised them toward heaven and said: ‘O Allah, these are the folk of my household and my closest family members, please remove uncleanness from them and cleanse them with a thorough cleansing’. I put my head inside and said: ‘And I am with you, O Messenger of Allah!’ And he answered: ‘You will gain good! You will gain good!’ ’ ” Abu’l-Qasim ‘Abd al-Rahman ibn Muhammad al-Sarraj informed us> Muhammad ibn Ya‘qub> al-Hasan ibn ‘Ali ibn ‘Affan> Abu Yahya al-Hamani> Salih ibn Musa al-Qurashi> Khusayf> Sa‘id ibn Jubayr> Ibn ‘Abbas who said: “This verse was revealed about the wives of the Prophet, Allah bless him and give him peace (Allah’s wish is but to remove uncleanness far from you, O Folk of the Household, and cleanse you with a thorough cleansing)”. ‘Aqil ibn Muhammad al-Jurjani informed us (through a verbal authorisation)> al-Mu‘afa ibn Zakariyya al-Qadi> Muhammad ibn Jarir> Ibn Humayd> Yahya ibn Wadih> al-Asbagh> ‘Alqamah> ‘Ikrimah who said, regarding the words of Allah, exalted is He (Allah’s wish is but to remove uncleanness far from you, O Folk of the Household): “This verse was not revealed about whom you think it was revealed. Rather, it is about the wives of the Prophet, Allah bless him and give him peace”. ‘Ikrimah used to proclaim this in the marketplace.

[33:35]

(Lo! men who surrender unto Allah, and women who surrender…) [33:35]. Muqatil ibn Hayyan said: “I was informed that when Asma' bint 'Umays returned with her husband, Ja'far ibn Abi Talib, from Abyssinia. She went to the wives of the Prophet, Allah bless him and give him peace, and said: 'Has anything from the Qur'an been revealed about us [women]?' They answered that nothing was revealed about them, and so she went to the Messenger of Allah, Allah bless him and give him peace, and said: 'O Messenger of Allah, women are disappointed and at a loss!' He said: 'How is that?' She said: 'They are not mentioned [in the Qur'an] in good as the men are'. [As a response,] Allah, exalted is He, revealed (Lo! men who surrender unto Allah, and women who surrender…) up to the end of the verse”. Qatadah said: “When Allah, exalted is He, mentioned the wives of the Prophet, Allah bless him and give him peace, [in the Qur'an,] some Muslim

women went to visit them and said: 'You were mentioned and we were not. Had there been any good in us, we would have been mentioned!' And so Allah, exalted is He, revealed (Lo! men who surrender unto Allah, and women who surrender)".

[33:43]

(He it is Who blesseth you, and His angels…) [33:43]. Mujahid said: "When the verse (Lo! Allah and His angels shower blessings on the Prophet) [33:56], Abu Bakr said: 'Allah, exalted is He, has not given you any good except that made us partake of it'. Then, this verse (Lo! Allah and His angels shower blessings on the Prophet) was revealed".

[33:51]

(Thou canst defer whom thou wilt of them…) [33:51]. The commentators of the Qur'an said: "This verse was revealed when some of the wives of the Prophet, Allah bless him and give him peace, felt jealous [of other co-wives] so much so that they harmed him and asked for increase in their maintenance. The Messenger of Allah, Allah bless him and give him peace, did not sleep with them in the same bed for a month until the verse of choice [33:29] was revealed. Allah, exalted is He, commanded him to ask them to choose between this worldly life and the Afterlife. He was commanded to divorce those who chose this worldly life and keep whoever among them chose Allah, glorified is He, and His Messenger as mothers of the believers who will never marry after him. He was also given permission to receive anyone of them he wanted to receive and defer anyone he wanted to defer; they had to be content whether or not he apportioned something for them, and regardless of whether or not he prefers some over the others with regard to the apportioning of provision and the time spent with them. It was all up to him to do as he wished. All of them accepted these terms. However, the Messenger of Allah, Allah bless him and give him peace, gave an equal part of maintenance to all his wives, even though Allah, exalted is He, had granted him wide compass [in his dealings with them]". Abu 'Abd Allah Muhammad ibn Ibrahim al-Muzakki informed us> 'Abd al-Malik ibn al-Hasan ibn Yusuf al-Saqati> Ahmad ibn Yahya al-Halwani> Yahya ibn Ma'in> 'Abbad ibn 'Abbad> 'Asim al-Ahwal> Mu'adhah> 'A'ishah who said: "After the verse (Thou canst defer whom thou wilt of them…) was revealed, the Messenger of Allah, Allah bless him and give him peace, used to seek permission from us [to go to another of his wives] when it was the turn of one of us [to spend time with him]". Mu'adhah asked her: "What did you use to say?" I used to say: "If this is my turn, I would not prefer anyone else to have you instead of me!" This was narrated by Bukhari> Hibban ibn Musa> Ibn al-Mubarak and also by Muslim> Shurayh ibn Yunus> 'Abbad; and both 'Abbad and Ibn al-Mubarak related it from 'Asim. Some commentators said: "When the verse of choice [33:29] was revealed, the wives of the Prophet were scared of being divorced. They said to him: 'O Prophet of Allah, apportion for us whatever you like of your wealth and person; just leave us as we are'. And so this verse was revealed". 'Abd al-Rahman ibn 'Abdan informed us> Muhammad ibn 'Abd Allah ibn Muhammad ibn Nu'aym> Muhammad ibn Ya'qub al-Akhram> Muhammad ibn 'Abd al-Wahhab> Muhadir ibn al-Muwaddi'> Hisham ibn 'Urwah> his father> 'A'ishah who used to say to the wives of the Prophet, Allah bless him and give him peace: "Does a woman not feel ashamed of offering herself?" And so Allah, exalted is He, revealed this verse (Thou canst defer whom thou wilt of them and receive unto thee whom thou wilt). 'A'ishah then said: "I see that your Lord hastens for you what you desire". This is narrated by Bukhari from Zakariyya ibn Yahya and also by Muslim from Abu Kurayb; both Zakariyya ibn Yahya and Abu Kurayb related it from Abu Usamah who related it from Hisham.

[33:53]

(O Ye who believe! Enter not the dwellings of the Prophet…) [33:53]. Most of the commentators of the Qur'an said: "When the Messenger of Allah, Allah bless him and give him peace, married Zaynab bint Jahsh, he organised a wedding feast in which was offered dates and a mush of wheat and he slaughtered a sheep. Anas said: 'My mother Umm Sulaym sent him a container made of stone. The Prophet, Allah bless him and give him peace, then commanded me to invite his Companions to eat and so I did. Groups of people came, ate and then left. I said: 'O Prophet of Allah, I have invited everybody and there is no one else to invite'. He said: 'Take away your food'. They took away the food and people left, except for three people who stayed in the room talking among themselves. They stayed so long that they annoyed the Messenger of Allah, Allah

bless him and give him peace, who was extremely bashful [such that he could not ask them to leave]. And so this verse was revealed, and the Messenger of Allah, Allah bless him and give him peace, drew a veil between him and me' ". Muhammad ibn 'Abd al-Rahman al-Faqih informed us> Abu Umar Muhammad ibn Ahmad al-Hiri> 'Imran ibn Musa ibn Mujashi'> 'Abd al-A'la ibn Hammad al-Nursi> al-Mu'tamir ibn Sulayman> his father> Abu Majlaz> Anas ibn Malik who said: "When the Messenger of Allah, Allah bless him and give him peace, married Zaynab ibn Jahsh, he invited people to a wedding ceremony. People ate and then remained in their seats talking to each other. The Prophet made as if he was preparing himself to leave but people did not get the hint. He then left the room and people left with him, except for three people who remained sitting. When the Prophet, Allah bless him and give him peace, returned and found them still sitting, he went out again. When they saw this, the three men left. I went and informed the Messenger of Allah, Allah bless him and give him peace, that they had left. He returned and entered his room. I wanted to enter with him but he drew the curtain between him and me. Allah, exalted is He, then revealed (O Ye who believe! Enter not the dwellings of the Prophet for a meal without waiting for the proper time…) up to His words (Lo! that in Allah's sight would be an enormity)". This was narrated by Bukhari from Muhammad ibn 'Abd Allah al-Riqashi and also by Muslim from Yahya ibn Habib al-Harithi; both al-Riqashi and al-Harithi related it from al-Mu'tamir. Isma'il ibn Ibrahim al-Wa'iz informed us> Abu 'Amr ibn Nujayd> Muhammad ibn al-Hasan ibn al-Khalil> Hisham ibn 'Ammar> al-Khalil ibn Musa> 'Abd Allah ibn 'Awn> 'Amr ibn Shu'ayb> Anas ibn Malik who said: "I was with the Messenger of Allah, Allah bless him and give him peace, when he passed by one of his rooms and saw people there sitting and talking. He then returned and entered the room and drew the curtain in my face. I went to Abu Talhah and related to him what had happened. He said: 'If what you say is true, Allah, exalted is He, will reveal some Qur'an about it'. Allah, exalted is He, then revealed (O Ye who believe! Enter not the dwellings of the Prophet for a meal without waiting for the proper time)". Ahmad ibn al-Hasan al-Hiri informed us> Hajib ibn Ahmad> 'Abd al-Rahim ibn Munib> Yazid ibn Harun> Humayd> Anas who said: "'Umar ibn al-Khattab, may Allah be well pleased with him, said: 'I said: 'O Messenger of Allah, the righteous and the corrupt enter in on you, why do you not command the mothers of the believers to be out of the sight of men', and so Allah, exalted is He, revealed the verse of segregation (Ayat al-Hijab)' ". This was narrated by Bukhari> Musaddid> Yahya ibn Abi Za'idah> Humayd. Abu Hakim al-Jurjani informed us through verbal authorisation> Abu'l-Faraj al-Qadi> Muhammad ibn Jarir> Ya'qub ibn Ibrahim> Hushaym> Layth> Mujahid who related that the Messenger of Allah, Allah bless him and give him peace, was once eating with his Companions when the hand of one of them touched the hand of 'A'ishah who was with them. The Prophet, Allah bless him and give him peace, was upset because of this, and the verse of segregation was revealed. (… nor that ye should marry his wives after him…) [33:53]. 'Ata' related that Ibn 'Abbas said: "One of the nobles of Quraysh said: 'I would marry 'A'ishah if the Messenger of Allah, Allah bless him and give him peace, were to die', and so Allah, exalted is He, revealed this verse".

[33:56]

(Lo! Allah and His angels shower blessings on the Prophet…) [33:56]. Abu Sa'id informed us> Ibn Abi 'Amr al-Naysaburi> al-Hasan ibn Ahmad al-Makhladi> al-Mu'ammil ibn al-Hasan ibn 'Isa> Muhammad ibn Yahya> Abu Hudhayfah> Sufyan> al-Zubayr ibn 'Adiyy> 'Abd al-Rahman ibn Abi Layla> Ka'b ibn 'Ujrah who said: "It was said to the Prophet, Allah bless him and give him peace: 'We know how to salute you, but how do we invoke blessings on you?' And so this verse was revealed (Lo! Allah and His angels shower blessings on the Prophet. O ye who believe! Ask blessings on him and salute him with a worthy salutation)". 'Abd al-Rahman ibn Hamdan al-'Adl informed us> Abu'l-'Abbas Ahmad ibn 'Isa al-Washsha'> Muhammad ibn Yahya al-Suli> al-Riyashi> al-Asma'i who said: "I heard al-Mahdi say from the pulpit of [the grand mosque of] al-Basrah: 'Allah has commanded you with something that He Himself has started first when He said (Lo! Allah and His angels shower blessings on the Prophet. O ye who believe! Ask blessings on him and salute him with a worthy salutation). Through this, Allah has preferred the Prophet, Allah bless him and give him peace, over all other messengers and singled you out from all other communities. Do, therefore, meet Allah's bounty with gratitude' ". I heard master Abu 'Uthman al-Hafiz say that he heard Imam Sahl ibn Muhammad ibn Sulayman say: "The honour that Allah, exalted is He, bestowed upon our Prophet, Allah bless him and give him peace, by His saying (Lo! Allah and His angels shower blessings on the Prophet) is more far-reaching and more complete than the honour bestowed upon Adam, peace be upon him, when the angels were ordered to prostrate to him. This is because it is not conceivable that Allah be with the angels upon the bestowal of that honour. However, Allah, exalted is He, has informed that He Himself showers blessings on the Prophet, and then He informed that the angels do shower blessings upon him. Therefore, an honour

which ensues from Him is much far-reaching than an honour which ensues from the angels only and which is inconceivable that Allah be with them upon its bestowal". What Sahl has said is taken from the saying of al-Mahdi. He might have come across it, adopted some of it and explained it further. He also compared it with the honour bestowed upon Adam and showed that it is more far-reaching and complete than it. It is also mentioned in the rigorously authenticated collections of prophetic sayings the following: Abu Bakr ibn Ibrahim al-Farisi informed us> Muhammad ibn 'Isa ibn 'Amrawayh> Ibrahim ibn Sufyan> Muslim> Qutaybah and 'Ali ibn Hajar> Isma'il ibn Ja'far> al-'Ala'> his father> Abu Hurayrah who reported that the Messenger of Allah, Allah bless him and give him peace, said: "Whoever invokes blessings on me once, Allah will invoke blessings upon him ten times".

[33:58]

(And those who malign believing men and believing women undeservedly…) [33:58]. 'Ata' reported that Ibn 'Abbas said: "Once, 'Umar ibn al-Khattab, may Allah be well pleased with him, saw a girl from the Helpers with her beauty uncovered. He disliked seeing her beauty and hit her. She complained to her family about him and, as a result, they went out to him in order to hurt him. Allah, exalted is He, revealed this verse about this incident". Muqatil said: "This verse was revealed about 'Ali ibn Abi Talib who used to be harmed and maligned by a group of hypocrites". Al-Dahhak and al-Suddi said: "This verse was revealed about those adulterers who used to roam the streets of Medina and follow the women who come out at night to relieve themselves. When they saw a woman, they approached her and winked at her. If the woman did not say anything, they followed her; but if she rebuked them, they left her alone. Actually, these adulterers were only after slave girls. But at that time, freewomen were not distinguishable from slave-girls. All women used to go out wearing a chemise and a headscarf. The women complained to their husbands who mentioned the matter to the Messenger of Allah, Allah bless him and give him peace, and so Allah, exalted is He, revealed this verse". The proof for the soundness of the above opinion is the saying of Allah, exalted is He (O Prophet! Tell thy wives and thy daughters and the women of the believers to draw their cloaks close round them…) [33:59]. Sa'id ibn Muhammad al-Mu'adhdhin informed us> Abu 'Ali al-Faqih> Ahmad ibn al-Husayn ibn al-Junayd> Ziyad ibn Ayyub> Hushaym> Husayn> Abu Malik who said: "The believing women were in the habit of going out at night to relieve themselves, but the hypocrites used to approach and malign them. This verse was revealed about this". Said al-Suddi: "The houses of Medina used to be narrow. [For this reason,] women used to wait until nightfall in order to go out to relieve themselves. The corrupt of Medina also used to go out at night. Whenever they saw a woman with a cover, they said: 'This is a freewoman', and they left her alone. But whenever they saw a woman without cover, they said: 'This is a slave', and tempted her to commit adultery. Allah, exalted is He, revealed this verse about this matter".

[36:12]

(Lo! We it is Who bring the dead to life. We record that which they send before them, and their footprints…) [36:12]. Abu Sa'id al-Khudri said: "The Banu Salamah were settled at one extremity of Medina and wanted to move closer to the mosque [of the Prophet]. This verse was then revealed (Lo! We it is Who bring the dead to life. We record that which they send before them, and their footprints…), and so the Prophet, Allah bless him and give him peace, said to them: 'Your footprints are recorded, why then do you want to move?' " The prophetic descendent Isma'il ibn al-Hasan ibn Muhammad ibn al-Hasan Tabari informed us> his grandfather> 'Abd Allah ibn Muhammad ibn al-Sharqi> 'Abd al-Rahman ibn Bishr> 'Abd al-Razzaq> al-Thawri> Sa'id ibn Turayf> Abu Nadrah> Abu Sa'id who said: "The Banu Salamah complained to the Messenger, Allah bless him and give him peace, about the remoteness of their homes from the mosque. Allah, exalted is He, then revealed (We record that which they send before them…) upon which the Prophet, Allah bless him and give him peace, said: 'Do not move from your homes. Your footprints are recorded for you in your favour' ".

[36:78]

(Who will revive these bones when they have rotted away?) [36:78]. The commentators of the Qur'an said: "Ubayy ibn Khalaf went to the Prophet, Allah bless him and give him peace, with a decayed bone and said to him: 'O Muhammad, do you think that Allah will bring back to life this decayed bone?' He said: 'Yes, He will, and He will also resurrect you and cast you in hellfire'. Allah, exalted is He, then revealed these verses (And

he hath coined for Us a similitude, and hath forgotten the fact of his creation, saying: Who will revive these bones when they have rotted away?...) [36:78-79]". Sa'id ibn Muhammad ibn Ja'far informed us> Abu 'Ali ibn Abi Bakr al-Faqih> Ahmad ibn al-Husayn ibn al-Junayd> Ziyad ibn Ayyub> Hushaym> Husayn> Abu Malik who said: "Ubayy ibn Khalaf al-Jumahi went to the Messenger of Allah, Allah bless him and give him peace, with a decayed bone which he crushed in his hand and then said: 'O Muhammad, will Allah resurrect this now that it has become dust?' He said: 'Yes, Allah will resurrect it; he will also make you die, bring you back to life and then cast you in the fire of Gehenna'. This verse was then revealed".

[38:5-11]

(Maketh he the gods One God? Lo! that is an astounding thing…) [38:5-11]. Abu'l-Qasim ibn Abi Nasr al-Khuza'i informed us> Muhammad ibn 'Abd Allah ibn Hamdawayh> Abu Bakr ibn Abi Darim al-Hafiz> Muhammad ibn 'Uthman in Abi Shaybah> his father> Muhammad ibn 'Abd Allah al-Asdi> Sufyan> al-A'mash> Yahya ibn 'Umarah> Sa'id ibn Jubayr> Ibn 'Abbas who said: "When Abu Talib fell ill, the Quraysh and the Prophet, Allah bless him and give him peace, went to visit him. There was, close to the head of Abu Talib, enough room for one man to sit, so Abu Jahl rushed to it to prevent the Prophet from sitting there. They complained to Abu Talib about the Prophet. Abu Talib said to the Prophet: 'Son of my brother, what is it that you want from your own people?' He said: 'O uncle, I want from them one word by means of which all the Arabs will surrender to them and all the non-Arabs will pay exemption tax to them'. 'What is this word?' he asked. He said: 'There is no deity except Allah'. They all exclaimed: 'Does he make the gods One God?' The Qur'an was then revealed about them (Sad. By the renowned Qur'an, nay, but those who disbelieve are in false pride and schism…) up to Allah's words (This is naught but an invention) [38:1-7]". The commentators of the Qur'an said: "When 'Umar ibn al-Khattab embraced Islam, the Muslims were overjoyed while the Quraysh was devastated. Al-Walid ibn al-Mughirah said to the nobles and chiefs of Quraysh: 'Go to Abu Talib and say to him: you are our elder and chief and you know well what these fools have done. We have come to you so that you judge between us and your nephew'. Abu Talib sent for the Prophet, Allah bless him and give him peace, and when he answered his call, he said to him: 'Son of my brother, these are your own people and they are asking you for fairness, so do not swerve completely from them'. The Prophet asked: 'What do they want from me?' They said: 'Cease mentioning our deities and we will leave you alone with your God'. The Prophet, Allah bless him and give him peace, said to them: 'Will you grant me one word by means of which you will rule over the Arabs and subjugate the non-Arabs?' Abu Jahl said: 'We will surely grant it and grant you ten like it!' The Prophet, Allah bless him and give him peace, said: 'Say: there is no deity except Allah!' The Quraysh were repelled and left, saying: 'Does he make the gods One God? How can One God be sufficient for the whole creation?' And so Allah, exalted is He, revealed about them these verses, up to His words (The folk of Noah before them denied (their messenger)…) [38:12]".

[39:9]

(Is he who payeth adoration in the watches of the night…) [39:9]. 'Ata' reported that Ibn 'Abbas said: "This verse was revealed about Abu Bakr al-Siddiq, may Allah be well pleased with him". Ibn 'Umar was of the opinion that it was revealed about 'Uthman ibn 'Affan while Muqatil said that it was revealed about 'Ammar ibn Yasir.

[39:17]

(And those who put away false gods lest they should worship them…) [39:17]. Ibn Zayd said: "This verse was revealed about three people who confessed the oneness of Allah in the pre-Islamic period: Zayd ibn 'Amr, Abu Dharr al-Ghifari and Salman al-Farisi". (… for them there are glad tidings. Therefor give good tidings (O Muhammad) to My bondmen who hear advice and follow the best thereof…) [39:17-18]. 'Ata' reported that Ibn 'Abbas said: "When Abu Bakr al-Siddiq believed in the Prophet, Allah bless him and give him peace, and followed him, 'Uthman, 'Abd al-Rahman ibn 'Awf, Talhah, al-Zubayr, Sa'id ibn Zayd, Sa'd ibn Abi Waqqas went to him and asked him [whether he believed in the Prophet]. He informed them about his faith and they believed [with him on the spot]. Allah revealed about them (Therefor give good tidings (O Muhammad) to My bondmen who hear advice) i.e. from Abu Bakr (and follow the best thereof)".

[39:22]

(Is he whose bosom Allah hath expanded for Al-Islam, so that he followeth a light from his Lord…) [39:22]. This was revealed about Hamzah, 'Ali, Abu Lahab and his sons. 'Ali and Hamzah are of those whose bosoms Allah had expanded for the religion of Islam while Abu Lahab and his sons were of those whose hearts were hardened against the remembrance of Allah. It is to the latter that the words of Allah (Then woe unto those whose hearts are hardened against remembrance of Allah) are addressed.

[39:23]

(Allah hath (now) revealed the fairest of statements…) [39:23]. 'Abd al-Qahir ibn Tahir al-Baghdadi informed us> Abu 'Amr ibn Matar> Ja'far ibn Muhammad al-Firyabi> Ishaq ibn Rahwayh> 'Amr ibn Muhammad al-Qurashi> Khallad al-Saffar> 'Amr ibn Qays al-Mula'i> 'Amr ibn Murrah> Mus'ab ibn Sa'd [ibn Abi Waqqas] who said: "They said: 'O Messenger of Allah, why do you not relate to us statements', and so Allah, exalted is He, revealed (Allah hath (now) revealed the fairest of statements…)".

[39:53]

(Say: O My slaves who have been prodigal to their own hurt! Despair not of the mercy of Allah…) [39:53]. Said Ibn 'Abbas: "This was revealed about the people of Mecca who said: 'Muhammad claims that whoever has worshipped idols and killed souls which Allah has made inviolable will not be forgiven; how are we expected to embrace Islam and migrate when we have in the past worshipped other deities besides Allah and killed souls which Allah has made inviolable?' And so Allah, exalted is He, revealed this verse". Said Ibn 'Umar: "This verse was revealed about 'Ayyash ibn Abi Rabi'ah, al-Walid ibn al-Walid and a group of people who had accepted Islam but later on renounced it after being tortured and tried. We used to say: 'Allah will never accept the repentance or return of these people; people who renounced their religion because of some torture they faced'. And so this verse was revealed. 'Umar was a scribe. He wrote the verse and sent it to 'Ayyash ibn Abi Rabi'ah, al-Walid ibn al-Walid and those people. They embraced Islam and migrated to Medina". 'Abd al-Rahman ibn Muhammad al-Sarraj informed us> Muhammad ibn al-Hasan al-Kazari> 'Ali ibn 'Abd al-'Aziz> al-Qasim ibn Salam> Hajjaj> Ibn Jurayj> Ya'la ibn Muslim> Sa'id ibn Jubayr> Ibn 'Abbas who related that some idolaters who had killed a great number of people and committed adultery numerous times went to the Prophet, Allah bless him and give him peace, and said: "What you say and call people to is fine, if only you inform us that there is an expiation for the wrongs that we have committed. And so this verse was revealed (Say: O My slaves who have been prodigal to their own hurt! Despair not of the mercy of Allah)". This was narrated by Bukhari> Ibrahim ibn Musa> Hisham ibn Yusuf> Ibn Jurayj. Abu Ishaq al-Muqri' informed us> Abu 'Abd Allah al-Husayn ibn Muhammad al-Dinawari> Abu Bakr ibn Khurjah> Muhammad ibn 'Abd Allah ibn Sulayman> Muhammad ibn al-'Ala'> Yunus ibn Bukayr> Muhammad ibn Ishaq> Nafi'> Ibn 'Umar> 'Umar who said: "When we gathered for migration, myself, 'Ayyash ibn Abi Rabi'ah and Hisham ibn al-'As ibn Wa'il set an appointment between us. We said: 'We shall meet at al-Manasif, Banu Ghifar's site for entering Ihram. If some of us do not make it, it means they have been stopped and the others should proceed ahead'. 'Ayyash and I made it but Hisham was stopped and was tortured until he renounced Islam. We then made it to Medina. We used to say: 'Allah will never accept the repentance of these people: they have known Allah and His Messenger but then renounced their faith because of a worldly affliction that has befallen them'. But Allah, exalted is He, revealed (Say: O My slaves who have been prodigal to their own hurt! Despair not of the mercy of Allah) up to His words (Is not the home of the scorners in Hell?) [39:60]". 'Umar said: "I wrote these verses with my own hands and sent them to Hisham". Hisham said: "When I received the verses, I went to Tuwa and prayed 'O Allah, grant me understanding of these verses'. I knew then that they were revealed about us; I therefore mounted my camel and joined the Messenger of Allah, Allah bless him and give him peace". It is also related that this verse was revealed about Wahshiyy, the killer of Hamzah, may Allah's mercy and good pleasure be with him. We have already mentioned this at the end of Surah al-Furqan.

[39:67]

(And they esteem not Allah as He hath the right to be esteemed…) [39:67]. Abu Bakr al-Harithi informed us> Abu'l-Shaykh al-Hafiz> Ibn Abi 'Asim> Ibn Numayr> Abu Mu'awiyah> al-A'mash> 'Alqamah> 'Abd Allah

who said: "A man from the people of the Book went to see the Prophet, Allah bless him and give him peace, and said to him: 'O Abu'l-Qasim, did you not hear that Allah carries all created being on one finger, all the earth on one finger, all trees on one finger, all the soil on one finger and then says: I am the King?' The Messenger of Allah, Allah bless him and give him peace, laughed so much that he molars showed. Allah, exalted is He, revealed (And they esteem not Allah as He hath the right to be esteemed...)". This means that Allah, exalted is He, is able to hold the earth and all that is in it of created beings, trees and so as one of us is able to carry some things with his fingers. We have only been addressed in our usual speech so that we can understand. Do you not see that Allah, exalted is He, says (when the whole earth is His handful on the Day of Resurrection…), i.e. it is His handful by means of His power.

[41:22]

(Ye did not hide yourselves lest your ears and your eyes…) [41:22]. Master Abu Mansur al-Baghdadi informed us> Isma'il ibn Nujayd> Muhammad ibn Ibrahim ibn Sa'id> Umayyah ibn Bistam> Yazid ibn Zuray'> Rawh> al-Qasim> Mansur> Mujahid> Abu Ma'mar> Ibn Mas'ud who said regarding this verse: "Two men from Thaqif were one day sitting with their sons-in-law from Quraysh (or it was two men from the Quraysh who were sitting with their sons-in-law from Thaqif) in a house, when they said to each other: 'Do you think that Allah hears our intimate talk and conversation?' Some of them said: 'He can hear only part of it'. Some said: 'If He can hear part of it, He can hear all of it!' This verse was revealed about this (Ye did not hide yourselves lest your ears and your eyes…)". This was narrated by Bukhari from al-Humaydi and by Muslim from Ibn Abi 'Amr; and both related it from Sufyan who related it from Mansur. Muhammad ibn 'Abd al-Rahman al-Faqih informed us> Muhammad ibn Ahmad ibn 'Ali al-Hiri> Ahmad ibn 'Ali al-Muthanna> Abu Khaythamah> Muhammad ibn Hazim> al-A'mash> 'Abd al-Rahman ibn Yazid> 'Abd Allah who said: "I was hiding behind the cloth of the Ka'bah when three men came along; their bellies were fat and their understanding very limited. It was one man from Quraysh and his two sons-in-law, or it was one man from Thaqif and his two sons-in-law from Quraysh. They said something I did not understand. One of them said: 'Do you reckon Allah can hear what we say now?' Another said: 'He will hear us if we raise our voices, but if we lower them, He will not hear us'. One of them said: 'If He can hear part of it, He can hear all of it'. I mentioned this to the Prophet, Allah bless him and give him peace, and this verse was then revealed (Ye did not hide yourselves lest your ears and your eyes and your skins…) up to His words (and ye find yourselves (this day) among the lost) [41:23]".

[41:30]

(Lo! those who say: Our Lord is Allah, and afterward are upright, the angels descend upon them…) [41:30]. 'Ata' reported that Ibn 'Abbas said: "This verse was revealed about Abu Bakr al-Siddiq, may Allah be well pleased with him. The idolaters had said: 'Allah is our Lord and the angels are His daughters; they will intercede with Him for us. This is why they were not upright'. The Jews said: 'Allah is our Lord and Ezra is His son. Muhammad is not a Prophet'. This is why they were not upright. Abu Bakr, may Allah be well pleased with him said: 'Allah is our Lord, alone without partners and Muhammad, Allah bless him and give him peace, is His slave and Messenger'. This is why he was upright".

[42:23]

(Say (O Muhammad, unto mankind): I ask of you no fee therefor, save loving kindness among kinsfolk…) [42:23]. Said Ibn 'Abbas: "When the Messenger of Allah, Allah bless him and give him peace, migrated to Medina, he went through periods of time when he faced needs and rights which he had to address but did not have the means to do so. The Helpers said: 'Allah, exalted is He, has guided you through this man who is the son of your sister. He faces life's vicissitudes and has rights but does not have the means to fulfil them. Collect for him from your wealth that which will not hurt you and give it to him so that he uses it to help himself with the ups and downs of life'. They collected some wealth and took it to him. They said: 'O Messenger of Allah, you are the son of our sister, and Allah, exalted is He, has guided us through you. Sometimes you go through ups and downs in life and you also have rights to address. But you do not have the means to face up to all of this. We thought to collect for you some of our wealth so that you can use it when you need it. Here it is'. This verse was then revealed".

[42:27]

(And if Allah were to enlarge the provision for His slaves they would surely rebel in the earth…) [42:27]. This verse was revealed about some people amongst the folk of the Platform (ahl al-Suffah) who wished to have an expansion of this worldly life and riches. Khabbab ibn al-Aratt said: "This verse was revealed about us. This is because we had looked at the wealth of Banu Qurayzah and Banu'l-Nadir and wished to have the same, and so Allah, glorified and exalted is He, revealed this verse". He said: Abu 'Uthman al-Mu'adhdhin informed me> Abu 'Ali al-Faqih> Abu Muhammad ibn Mu'adh> al-Husayn ibn al-Hasan ibn Harb> Ibn al-Mubarak> Haywah> Abu Hani' al-Khawlani> 'Amr ibn Hurayth who said: "This verse was revealed about the 'folk of the Platform' (And if Allah were to enlarge the provision for His slaves they would surely rebel in the earth). This is because they said: 'If only we had this worldly life', they desired this worldly life".

[42:51]

(And it was not (vouchsafed) to any mortal that Allah should speak to him unless (it be) by revelation or from behind a veil...) [42:51]. The Jews said to the Prophet, Allah bless him and give him peace: "Do you not speak [directly] with Allah and look at Him as did Moses? This is if you are really a Prophet. We will never believe in you until you do that". He said: "Moses did not look at Allah, exalted is He". Then, Allah, exalted is He, revealed this verse.

[43:57]

(And when the son of Mary is quoted as an example…) [43:57]. Isma'il ibn Ibrahim al-Nasrabadhi informed us> Isma'il ibn Nujayd> Muhammad ibn al-Hasan ibn al-Khalil> Hisham ibn 'Ammar> al-Walid ibn Muslim> Shayban ibn 'Abd al-Rahman> 'Asim ibn Abi al-Nujud> Abu Razin> Abu Yahya, the client of Ibn 'Afra'> Ibn 'Abbas who said: "The Prophet, Allah bless him and give him peace, said to the Quraysh: 'O Quraysh, there is no good in anyone who is worshipped beside Allah'. They said to him: 'Do you not claim that Jesus was a Prophet and a righteous slave? If what you claim is true, he is like a deity to them'. As a response, Allah, exalted is He, revealed this verse (And when the son of Mary is quoted as an example)". We have already mentioned this story and the debate of Ibn al-Zib'ara with the Messenger of Allah, Allah bless him and give him peace, upon dealing with the occasion of revelation of Allah's saying (Lo! Ye (idolaters) and that which ye worship beside Allah are fuel of hell…) [21:98].

[44:49]

(… Taste! Lo! thou wast forsooth the mighty, the noble!) [44:49]. Qatadah said: "This verse was revealed about the enemy of Allah, Abu Jahl, who protested: 'Is Muhammad threatening me? By Allah, I am the mightiest man between its two mountains [Mecca's two mountains]', and so Allah, exalted is He, revealed this verse". Abu Bakr al-Harithi informed us> 'Abd Allah ibn Muhammad ibn Hayyan> Abu Yahya al-Razi> Sahl ibn 'Uthman> Asbat> Abu Bakr al-Hudhali> 'Ikrimah who said: "One day, the Prophet, Allah bless him and give him peace, met Abu Jahl. The latter said to him: 'You know that I am of the most powerful people on earth, and that I am the mighty, the noble!' Allah, exalted is He, killed him at the Battle of Badr, humiliated him and reviled him, using his own words. This verse was revealed about him (Taste! Lo! thou wast forsooth the mighty, the noble!)".

[45:14]

(Tell those who believe to forgive those who hope not for the days of Allah…) [45:14]. 'Ata' related that Ibn 'Abbas said: "It is to 'Umar ibn al-Khattab specifically that this verse refers. By 'those who hope not for the days of Allah' the verse refers to 'Abd Allah ibn Ubayy. What happened is that, upon the expedition of Banu'l-Mustaliq, the Muslims stopped by a well called al-Muraysi'. 'Abd Allah ibn Ubayy sent his slave to get some water but he took too long. When he came back he asked him: 'What has delayed you?' He said: 'The slave of 'Umar stood at the aperture of the well and did not let anyone draw water until he filled up the water skins of the Prophet, Abu Bakr and his own master'. 'Abd Allah exclaimed: 'Our example and the example of these people is as the saying goes: Fatten your dog, it will bite you'. When 'Umar Ibn al-Khattab, may Allah be well pleased with him, heard this, he seized his sword, intending to go and kill 'Abd Allah ibn

Ubayy, but then Allah, exalted is He, revealed this verse". Abu Ishaq al-Tha'alibi informed us> al-Hasan ibn Muhammad ibn 'Abd Allah> Musa ibn Muhammad ibn 'Ali> al-Hasan ibn 'Alawayh> Isma'il ibn 'Isa al-'Attar> Muhammad ibn Ziyad al-Yashkuri> Maymun ibn Mihran> Ibn 'Abbas who said: "When the verse (Who is he that will lend Allah a goodly loan…) [57:11] was revealed, a Jewish man in Medina by the name of Finhas said: 'Muhammad's Lord is in need!' When 'Umar ibn al-Khattab heard this, he got his sword and went looking for him [to kill him]. Gabriel, peace be upon him, went to the Messenger of Allah, Allah bless him and give him peace, and said to him: 'Your Lord says to you (Tell those who believe to forgive those who hope not for the days of Allah…)'. The Prophet, Allah bless him and give him peace, said: 'Certainly, by Him Who has sent you with the truth, anger will not show on my face!' "

[46:9]

(…nor know I what will be done with me or with you…) [46:9]. Al-Kalbi reported from Abu Salih that Ibn 'Abbas said: "When tribulations faced by the Companions of the Prophet, Allah bless him and give him peace, intensified, The Prophet saw in his dream that he migrated to a land that had palms, trees and plenty of water. He related this dream to his Companions and the latter took it for a good omen and a harbinger of relief from the harm of the idolaters which they faced. After a while, when they saw that nothing had happened, they said: 'O Messenger of Allah! When are you going to migrate to the land which you saw in your dream?' The Messenger of Allah, Allah bless him and give him peace, did not answer them, but Allah, exalted is He, revealed (…nor know I what will be done with me or with you…), i.e. I do not know whether or not I am going to move to the place which I saw in my dream. I follow only that which is revealed to me".

[46:15]

(…till, when he attaineth full strength and reacheth forty years…) [46:15]. 'Ata' reported that Ibn 'Abbas said: "This verse was revealed about Abu Bakr al-Siddiq, may Allah be well pleased with him. He had travelled with the Messenger of Allah, Allah bless him and give him peace - when he was eighteen years old and the Messenger of Allah, Allah bless him and give him peace, was twenty - to Syria for trade. When they reached a place where there was a lotus tree, the Messenger of Allah, Allah bless him and give him peace, sat under the shade of this tree while Abu Bakr went to a monk nearby to ask him about religion. The monk then asked Abu Bakr: 'Who is that man under the shade of the lotus?' Abu Bakr said: 'He is Muhammad ibn 'Abd Allah ibn 'Abd al-Muttalib'. The monk said: 'By Allah, he is a Prophet. No one sat under the shade of this tree after Jesus, son of Mary, except Muhammad the Prophet of Allah'. At that moment, certainty and faith entered Abu Bakr's heart. He accompanied the Messenger of Allah, Allah bless him and give him peace, everywhere whether in travel or in Mecca. When The Messenger of Allah, Allah bless him and give him peace, was sent as a Prophet at the age of forty, Abu Bakr who was then thirty-eight embraced Islam and believed in the Messenger of Allah, Allah bless him and give him peace. When Abu Bakr reached forty, he prayed (My Lord! Arouse me that I may give thanks for the favour wherewith Thou hast favoured me…)".

(Al-Fath)

[48:1]

(Lo! We have given thee (O Muhammad) a signal victory) [48:1]. Mansur ibn Abi Mansur al-Samani informed us> 'Abd Allah ibn Muhammad al-Fami> Muhammad ibn Ishaq al-Thaqafi> Abu'l-Ash'ath> al-Mu'tamir ibn Sulayman> his father> Qatadah> Anas who said: "We were sad and depressed when we returned from al-Hudaybiyyah because of being prevented from performing the pilgrimage. Allah, glorious and majestic is He, then revealed (Lo! We have given thee (O Muhammad) a signal victory), upon which the Messenger of Allah, Allah bless him and give him peace, said: 'A verse has been revealed to me and it is more beloved to me than the world and all that is in it' ". 'Ata' also reported that Ibn 'Abbas said: "When the words of Allah, exalted is He, (…nor know I what will be done with me or with you…) [46:9] were revealed, the Jews insulted the Prophet, Allah bless him and give him peace, and the Muslims, saying: 'How will we follow a man who says that he does not know what will be done with him?' The Prophet, Allah bless him and give him peace, was aggrieved by what they said, and Allah, glorious and majestic is He, revealed (Lo! We have given thee (O Muhammad) a signal victory that Allah may forgive thee of thy sin that which is past and that

which is to come…) [48:1-2]”.

[48:5]

(That He may bring the believing men and the believing women into Gardens underneath which rivers flow…) [48:5]. Sa‘id ibn Muhammad al-Muqri’ informed us> Abu Bakr Muhammad ibn Ahmad al-Madini> Ahmad ibn ‘Abd al-Rahman al-Saqati> Yazid ibn Harun> Hammam> Qatadah> Anas who said: “When the verses (Lo! We have given thee (O Muhammad) a signal victory that Allah may forgive thee of thy sin that which is past and that which is to come…) were revealed, the Companions of the Messenger of Allah, Allah bless him and give him peace, said: ‘Congratulations, O Messenger of Allah, for what Allah has given you; but what do we get?’ And so Allah, exalted is He, revealed (That He may bring the believing men and the believing women into Gardens underneath which rivers flow)”. Muhammad ibn ‘Abd al-Rahman al-Faqih informed us> Abu ‘Amr ibn Abi Hafs> Ahmad ibn ‘Ali al-Mawsili> ‘Abd Allah ibn ‘Umar> Yazid ibn Zuray‘> Sa‘id ibn Qatadah who said: “The verse (Lo! We have given thee (O Muhammad) a signal victory) was revealed to the Prophet, Allah bless him and give him peace, upon his return from al-Hudaybiyyah. It was revealed when his Companions were sad because they were prevented from performing the pilgrimage; they had to do with offering their sacrifices at al-Hudaybiyyah. When this verse was revealed, the Prophet said to his Companions: ‘A verse was revealed to me which is better than the whole world’. And when he recited it, one man said: ‘Congratulations, O Messenger of Allah! Allah has told what will be done with you. But what will be done with us?’ And so Allah, exalted is He, revealed (That He may bring the believing men and the believing women into Gardens underneath which rivers flow)”.

[48:24]

(And He it is Who hath withheld me’s hands from you, and hath withheld your hands from them…) [48:24]. Abu Bakr Muhammad ibn Ibrahim al-Farisi informed us> Muhammad ibn ‘Isa ibn ‘Amrawayh> Ibrahim ibn Muhammad> Muslim> ‘Amr al-Naqid> Yazid ibn Harun> Hammad ibn Salamah> Thabit> Anas who reported that eighty men from Mecca came down mount al-Tan‘im intending to take on the Prophet, Allah bless him and give him peace, and his Companions by surprise. However, he captured them and spared their lives, and so Allah, exalted is He, revealed (And He it is Who hath withheld men’s hands from you, and hath withheld your hands from them, after He had made you victors over them). ‘Abd Allah ibn Mughaffal al-Muzani said: “We were with the Messenger of Allah, Allah bless him and give him peace, at al-Hudaybiyyah close to the base of the tree which was mentioned in the Qur’an when thirty armed youths suddenly charged on us. The Prophet, Allah bless him and give him peace, prayed against them, and Allah, exalted is He, took away their sight. We then bounced on them and seized them. The Messenger of Allah, Allah bless him and give him peace, asked them: ‘Have you come under the protection of someone? Has anyone given you a guarantee of safety?’ They said: ‘No, by Allah!’ He let them go after which Allah, exalted is He, revealed (And He it is Who hath withheld men’s hands from you, and hath withheld your hands from them…)”.

(Al-Hujurât)

[49:1]

(O ye who believe! Be not forward in the presence of Allah and His messenger, and keep your duty to Allah…) [49:1]. Abu Nasr Ahmad ibn Muhammad ibn Ibrahim informed us> ‘Ubayd Allah ibn Muhammad al-‘Ukbari> ‘Abd Allah ibn Muhammad al-Baghawi> al-Hasan ibn Muhammad ibn al-Sabah> Hajjaj ibn Muhammad> Ibn Jurayj> Ibn Abi Mulaykah> ‘Abd Allah ibn al-Zubayr who relate that horsemen from the Banu Tamim went to see the Messenger of Allah, Allah bless him and give him peace, and so Abu Bakr said: “Appoint al-Qa‘qa‘ ibn Ma‘bad as their leader”, ‘Umar, on the other hand, said: “No, appoint al-Aqra‘ ibn Habis as their leader!” Abu Bakr said to ‘Umar: “You just want to oppose me!” ‘Umar said: “I do not want to oppose you”, and they argued to the extent that they raised their voices on each other. About this incident, these words of Allah, exalted is He, were revealed: (O ye who believe! Be not forward in the presence of Allah and His messenger…) up to His words, glorified is He, (And if they had had patience till thou camest forth unto them, it had been better for them…) [49:5]. This was narrated by Bukhari from al-Hasan ibn Muhammad ibn al-Sabah.

[49:2]

(O ye who believe! Lift not up your voices above the voice of the Prophet…) [49:2]. This verse was revealed about Thabit ibn Qays ibn Shimas who was hard of hearing and loud. When he spoke with a person he always raised his voice. He might have annoyed the Messenger of Allah, Allah bless him and give him peace, with his loud voice when he spoke to him. And so Allah, exalted is He, revealed this verse. Ahmad ibn Ibrahim al-Muzakki informed us> 'Ubayd Allah ibn Muhammad al-Zahid> Abu'l-Qasim al-Baghawi> Qatan ibn Nusayr> Ja'far ibn Sulayman al-Dab'i> Thabit> Anas who said: "When this verse (O ye who believe! Lift not up your voices above the voice of the Prophet) was revealed, Thabit ibn Qays said: 'I am the one who used to raise his voice above the voice of the Prophet, Allah bless him and give him peace; I am therefore of the inhabitants of hellfire'. This was mentioned to the Messenger of Allah, Allah bless him and give him peace, and he said: 'He is rather of the people of the Garden' ". This was narrated by Muslim from Qatan ibn Nusayr. Ibn Abi Mulaykah said: "The best ones, Abu Bakr and 'Umar, did almost perish. They raised their voices in the presence of the Prophet, Allah bless him and give him peace, when some horsemen from the Banu Tamim came to see him. One of them suggested al-Aqra' ibn Habis [for the leadership of Banu Tamim] while the other suggested another man. Abu Bakr said to 'Umar: 'You only wanted to oppose me!' 'Umar responded: 'I did not want to oppose you', and they raised their voices while arguing with each other. Allah, exalted is He, revealed about this (O ye who believe! Lift not up your voices above the voice of the Prophet…)". Ibn al-Zubayr said: "After this verse was revealed, the Messenger of Allah, Allah bless him and give him peace, could hardly hear what 'Umar ibn al-Khattab said to him; he had to ask again about what he said".

[49:3]

(Lo! they who subdue their voices in the presence of the messenger of Allah…) [49:3]. 'Ata' reported that Ibn 'Abbas said: "When the words of Allah (Lift not up your voices above the voice of the Prophet) were revealed, Abu Bakr vowed not to address the Messenger of Allah, Allah bless him and give him peace, except in whisper. Allah, exalted is He, revealed about Abu Bakr (Lo! they who subdue their voices in the presence of the messenger of Allah…)". Abu Bakr al-Qadi informed us> Muhammad ibn Ya'qub> Muhammad ibn Ishaq al-Saghani> Yahya ibn 'Abd al-Hamid> Husayn ibn 'Umar al-Ahmasi> Mukhariq> Tariq> Abu Bakr who said: "When the verse (Lo! they who subdue their voices in the presence of the messenger of Allah, those are they whose hearts Allah hath proven unto righteousness) was revealed, Abu Bakr said: 'I vowed not to address the Messenger of Allah, Allah bless him and give him peace, except in whisper' ".

[49:4]

(Lo! those who call thee from behind the private apartments, most of them have no sense) [49:4]. Ahmad ibn 'Ubayd Allah al-Makhladi informed us> Abu Muhammad 'Abd Allah ibn Muhammad ibn Ziyad al-Daqqaq> Muhammad ibn Ishaq ibn Khuzaymah> Muhammad ibn Yahya al-'Ataki> al-Mu'tamir ibn Sulayman> Dawud al-Tafawi> Abu Muslim al-Bajali> Zayd ibn Arqam who said: "Some people went to see the Prophet, Allah bless him and give him peace, and found him in his private apartment, so they started calling him: 'O Muhammad! O Muhammad!' Allah, exalted is He, then revealed (Lo! those who call thee from behind the private apartments, most of them have no sense)". Muhammad ibn Ishaq and others said: "This verse was revealed about some uncouth people from Banu Tamim. A delegation of the Banu Tamim went to see the Prophet, Allah bless him and give him peace. They entered the mosque and called the Prophet, Allah bless him and give him peace, who was in his private apartment: 'O Muhammad, come out to meet us, for our praise is nice while our censure is nasty'. Their shouting annoyed the Prophet, Allah bless him and give him peace, and so he came out to see them. They said: 'O Muhammad, we have come to brag to you'. Allah, exalted is He, revealed about them (Lo! those who call thee from behind the private apartments, most of them have no sense). Among these people were al-Aqra' ibn Habis, 'Uyaynah ibn Hisn, al-Zibriqan ibn Badr and Qays ibn 'Asim". This incident of bragging was related to us by Abu Ishaq Ahmad ibn Muhammad al-Muqri'> al-Hasan ibn Muhammad ibn al-Hasan al-Sadusi> al-Hasan ibn Salih ibn Hani'> al-Fadl ibn Muhammad ibn al-Musayyab> al-Qasim ibn Abi Shaybah> Mu'alla ibn 'Abd al-Rahman> 'Abd al-Hamid ibn Ja'far> 'Umar ibn al-Hakam> Jabir ibn 'Abd Allah who said: "A delegation from Banu Tamim came to see the Prophet, Allah bless him and give him peace. They called him from outside his doorstep: 'O Muhammad, come out to meet us, for our praise is nice while our censure is nasty'. The Prophet, Allah bless him and give

him peace, heard them and came out, saying: 'Indeed, it is only Allah whose praise is nice and censure nasty'. They said: 'We are people from Banu Tamim; we have brought our poet and our orator to show you our excellence over you in poetry and brag about our merits'. The Messenger of Allah, Allah bless him and give him peace, said: 'I was not sent with poetry nor was I commanded to brag. But let us see what you have!' al-Zibriqan ibn Badr said to one of their youths: 'Stand up and mention your merit and the merit of your people'. The youth stood up and said: 'Praise be to Allah Who has made us the best of His created beings; He gave us riches with which we do as we please. We are, therefore, of the best among the inhabitants of the earth and of those who have more means, wealth and arms. Whoever denies what we have said, let him say words better than our words and mention works better than ours'. The Messenger of Allah, Allah bless him and give him peace, said to Thabit ibn Qays ibn Shimas: 'Stand and respond to him!' Thabit stood up and said: 'Praise be to Allah; I praise Him and seek His assistance; I believe in Him and in Him I fully trust. I bear witness that there is no deity except Allah, alone without any partners, and I bear witness that Muhammad is His slave and Messenger who called the Emigrants amongst his cousins - who are endowed with the most beautiful faces and the greatest intelligences - and they followed him. So praise be to Allah Who made us the helpers and aids of His Messenger and a cause for the triumph of His religion. We therefore fight people until they bear witness that there is no deity except Allah. Whoever utters the expression of faith renders his own person and wealth inviolable as far as we are concerned. But whoever rejects faith, we kill him and killing him for the sake of Allah, exalted is He, would indeed be easy for us. I say these words of mine and seek Allah's forgiveness for the believing men and women'. Al-Zibriqan ibn Badr then addressed one of their youths, saying: 'Stand up, O so-and-so, and say some poetry in which you mention your merit and the merit if your people'. A youth stood up and said: We are the nobles, no tribe is our equal The leaders are amongst us and the fourth of all booties is given to us. In time of drought we feed all people From the thin clouds of Autumn when wind-driven clouds fail to show. If we scorn, none can stand up to us Thus upon boasting do we rise. The Messenger of Allah, Allah bless him and give him peace, sent for Hassan ibn Thabit and when the emissary reached him, Hassan said: 'What does he want, I was with him just a while ago?' The emissary said: 'Banu Tamim brought their poet and orator and the Messenger of Allah, Allah bless him and give him peace, commanded Thabit ibn Qays to respond to their orator, and he has sent for you to respond to their poet'. When Hassan arrived, the Messenger of Allah, Allah bless him and give him peace, commanded him to respond to their poet. Hassan said: 'O Messenger of Allah, ask him to repeat what he composed'. When the poetry was repeated to him, he said: We supported Allah's Messenger and religion by force In spite of the enemy of the desert and settlements. Do we not embrace death in the turmoil of battle When the resort of death becomes sweet among armies. And we strike the heads of armoured fighters as we belong To a lineage from the root of the mighty Ghassan. If it were not for diffidence toward Allah we would say, displaying our nobleness to people, at the base of the two mountains, is there any who would like to fight. Our living ones are of the best of those who have set foot on the ground And our dead are the best inhabitants of the graveyards. At this point al-Aqra' ibn Habis stood up and said: 'By Allah, I have come for something other than that which these people have come for. I have composed some poetry, so hear it!' He said: 'Let us hear it'. Al-Aqra' said: To you we have come so that people recognise our merit When they boast to us upon mentioning noble traits. We are the leaders of people at any company In the land of Hijaz there is nothing like Darim. In every single raid we have a fourth of the booty Whether the raid is in Najd or the land of al-Taha'im. The Messenger of Allah, Allah bless him and give him peace, said: 'Stand up, O Hassan, and respond to him'. Hassan stood up and said: Banu Darim, do not boast, for your boasting Turns to your disadvantage upon mentioning noble traits. You lost your minds when you boasted to us when you are Our chattels, some of you wet nurses and some servants. The best glory and high rank you could ever get Is to come next to us upon mentioning those who are nobler. If you have come to spare your lives And wealth and share what is to be shared, Then ascribe not an equal to Allah and embrace Islam And do not boast to the Prophet about Darim. Otherwise, by the Lord of the House, our hands will strike Your necks with sharp swords. Al-Aqra' ibn Habis said: 'Indeed, Muhammad is assisted; I do not know what this matter is. Their orator spoke better than ours and their poet composed better poetry than that of our poet'. Al-Aqra' then drew closer to the Messenger of Allah, Allah bless him and give him peace, and said: 'I bear witness that that there is no deity except Allah and that you are the Messenger of Allah', upon which the Prophet, Allah bless him and give him peace, said to him: 'Whatever happened before will not harm you!' The Messenger of Allah, Allah bless him and give him peace, gave them gifts and clothed them. Voices were raised and much clamour ensued before the Messenger of Allah, Allah bless him and give him peace. Allah, exalted is He, therefore revealed these verses (Lift not up your voices above the voice of the Prophet…) up to His words (… and immense reward)".

[49:6-8]

(O ye who believe! If an evil-liver bring you tidings, verify it…) [49:6-8]. These verse were revealed about al-Walid ibn 'Uqbah ibn Abi Mu'ayt. The Messenger of Allah, Allah bless him and give him peace, sent him to collect the poor-due from Banu'l-Mustaliq. However, there was an old enmity between him and them in the pre-Islamic period. When these people heard of his coming, they came out to receive him out of reverence for Allah, exalted is He, and His Messenger. But he was scared of them and the devil whispered to him that they wanted to kill him. He returned halfway and went to the Messenger of Allah, Allah bless him and give him peace, saying: "Banu'l-Mustaliq have refused to pay the poor-due and wanted to kill me". The Messenger of Allah, Allah bless him and give him peace, became angry and was about to attack them. Meanwhile, when Banu'l-Mustaliq realised that the emissary had gone back, they went to the Messenger of Allah, Allah bless him and give him peace, and said: "We heard of your emissary and we went out to receive him, honour him and give him that which was due upon us of the right of Allah, exalted is He. But your emissary went back and we feared that what sent him back might be a message he received from you because you are angry with us. And we seek refuge in Allah from His wrath and from the wrath of His Messenger". Allah, exalted is He, then revealed (O ye who believe! If an evil-liver) i.e. al-Walid ibn 'Uqbah (bring you tidings, verify it…). Al-Hakim Abu 'Abd Allah al-Shadhyakhi informed us> Muhammad ibn 'Abd Allah ibn Zakariyya al-Shaybani> Muhammad ibn 'Abd al-Rahman al-Daghuli> Sa'id ibn Mas'ud> Muhammad ibn Sabiq> 'Isa ibn Dinar> his father> al-Harith ibn Dirar who said: "I went to see the Messenger of Allah, Allah bless him and give him peace, and he invited me to embrace Islam. I embraced Islam and believed. He enjoined me to pay the poor-due and I agreed. I said: 'O Messenger of Allah, I will go to my people and invite them to embrace Islam and pay the poor-due. I will collect the poor-due from whoever accepts my invitation and at such-and-such a time you send for me so that I bring you the poor-due I collect' ". When al-Harith ibn Dirar collected the poor-due from those who accepted to embrace Islam and it was the agreed time for sending it to the Messenger of Allah, Allah bless him and give him peace, the emissary failed to show. Al-Harith thought that Allah and His Messenger were angry with him. He gathered the leaders of his people and said to them: "The Messenger of Allah, Allah bless him and give him peace, has set a specific time for me to send an emissary to collect the poor-due that I have with me. The Messenger of Allah, Allah bless him and give him peace, does not go back on his word. I think that the emissary has failed to show up because of anger. Let us go to see the Messenger of Allah, Allah bless him and give him peace". The Messenger of Allah, Allah bless him and give him peace, had sent al-Walid ibn 'Uqbah to al-Harith to fetch the poor-due that the latter had collected. After travelling a while, al-Walid got scared and returned back. He said: "O Messenger of Allah, al-Harith refused to hand the poor-due over to me and wanted to kill me". The Messenger of Allah, Allah bless him and give him peace, sent a dispatch to al-Harith and met al-Harith and his companions who were coming to see the Prophet close to Medina. Al-Harith met them there and they recognized him. He asked them: "To whom have you been sent?" They said: "To you". "Why?" he asked. They said: "The Messenger of Allah, Allah bless him and give him peace, sent you al-Walid ibn 'Uqbah but he came back claiming that you refused to give him the poor-due and that you wanted to kill him". He said: "No, by Him Who has sent Muhammad with the truth; I did not see him nor did he come to me". When al-Harith entered in on the Messenger of Allah, Allah bless him and give him peace, he said to him: "You withheld the poor-due and wanted to kill my emissary!" Al-Harith said: "No, by Him Who has sent Muhammad with the truth; I did not see your emissary nor did he come to me. I only came when your emissary failed to show up and I feared that Allah and His Messenger might be angry with us". Then these verses of al-Hujurat were revealed (O ye who believe! If an evil-liver bring you tidings, verify it, lest ye smite some folk in ignorance and afterward repent of what ye did) up to His words ((It is) a bounty and a grace from Allah; and Allah is Knower, Wise) [49:8].

[49:9]

(And if two parties of believers fall to fighting, then make peace between them…) [49:9]. Muhammad ibn Ahmad ibn Ja'far al-Nahwi informed us> Muhammad ibn Ahmad ibn Sinan al-Muqri'> Ahmad ibn 'Ali al-Mawsili> Ishaq ibn Abi Isra'il> Mu'tamir ibn Sulayman> his father> Anas who related: "I said: 'O Prophet of Allah, why do you not visit 'Abd Allah ibn Ubayy?' The Prophet, Allah bless him and give him peace, decided to go and visit him. He mounted an ass and the Muslims walked with him. It happened that the ground was full of manure. So when the Prophet, Allah bless him and give him peace, reached 'Abd Allah ibn Ubayy, the

latter said: ‘Keep away from me, the staunch of your ass is offending me’. A man from the Helpers said to him: ‘By Allah, the ass of the Messenger of Allah, Allah bless him and give him peace, smells better than you’. One of the men of ‘Abd Allah ibn Ubayy got angry; then the men of both parties became angry because of what was said. They exchanged blows and hurled leafless palm leaves and sandals at each others. We heard that it is about them that (And if two parties of believers fall to fighting…) was revealed”. This was narrated by Bukhari from Musaddid and by Muslim from Muhammad ibn ‘Abd al-A‘la; both Musaddid and Muhammad ibn ‘Abd al-A‘la related it from al-Mu‘tamir.

[49:11]

(O ye who believe! Let not a folk deride a folk who may be better than they (are)…) [49:11]. This was revealed about Thabit ibn Qays ibn Shimas. The latter was hard of hearing and when he came to see the Messenger of Allah, Allah bless him and give him peace, the Companions made room for him in order for him to sit next to the Prophet so that he could hear him. He came one day when people were already seated and started stepping over people, saying: “Make room! Make room!” One man said to him: “You have found a place, so sit down!” Thabit sat down but he was angry. He tried to tease the man. He said: “Who are you?” The man said: “So-and-so”. Thabit exclaimed: “What, the son of so-and-so”, and he mentioned his mother about whom they used to taunt him in the pre-Islamic period. The man lowered his head out of embarrassment. Then, Allah, exalted is He, revealed this verse. (… not let women (deride) women who may be better than they are) [49:11]. This was revealed about two of the wives of the Prophet, Allah bless him and give him peace, who derided Umm Salamah. What happened is that the latter tied her loins with a white dress and spread its extremity behind her such that she dragged it behind her. ‘A’ishah said to Hafsah: “Look at what she is dragging behind her! It looks like a dog’s tongue”. This was their derision of her. Anas said: “This was revealed about the wives of the Prophet, Allah bless him and give him peace, who made fun of Umm Salamah because she was short. ‘Ikrimah reported that Ibn ‘Abbas said: “Safiyyah bint Huyayy ibn Akhtab went to the Messenger of Allah, Allah bless him and give him peace, and said: ‘O Messenger of Allah, women revile me, saying: O Jewess, daughter of Jewish parents!’ The Messenger of Allah, Allah bless him and give him peace, said to her: ‘Could you not have said to them in reply: my father is Aaron, my uncle is Moses and my husband is Muhammad’. Then, Allah, exalted is He, revealed this verse”. (…nor insult one another by nicknames…) [49:11]. Ahmad ibn Muhammad ibn Ibrahim al-Mihrajani informed us> Abu ‘Abd Allah ibn Battah> ‘Abd Allah ibn Muhammad ibn ‘Abd al-‘Aziz> Ishaq ibn Ibrahim al-Marwazi> Hafs ibn Ghiyath> Dawud ibn Abi Hind> al-Sha‘bi> Abu Jubayrah ibn al-Dahhak> his father and uncles who said: “The Prophet, Allah bless him and give him peace, came to us and, when some men used nicknames to call others, it was said: ‘O Messenger of Allah, those who are called by these nicknames do not like it’. This verse was then revealed (…nor insult one another by nicknames…)”.

[49:13]

(O mankind! Lo! We have created you male and female…) [49:13]. Said Ibn 'Abbas: “This was revealed about Thabit ibn Qays when he made a remark about the man who did not make room for him to sit: 'What, the son of so-and-so [referring to his mother]'. The Messenger of Allah, Allah bless him and give him peace, said: 'Who mentioned that woman?' Thabit stood up and said: 'I did, O Messenger of Allah!' The Messenger said to him: 'Look at the faces of those present'. And when he looked, he asked him: 'What do you see?' He said: 'I see white, red and black people'. The Prophet said: 'Well, you are not better than any of them unless it be through [the good practice of] religion and God-fearingness'. Allah, exalted is He, then revealed this verse”. Muqatil said: “On the day Mecca was conquered, the Messenger of Allah, Allah bless him and give him peace, ordered Bilal to climb on the roof of the Ka'bah and perform the call to prayer. 'Attab ibn Asid commented on this: 'Praise be to Allah, that Allah has taken my father to Him and made that he did not see this day'. Al-Harith ibn Hisham said: 'Did Muhammad not find any other caller to prayer except this black raven?' Suhayl ibn 'Amr said: 'Allah willing, he will change him'. Abu Sufyan, on the other hand, said: 'I am not going to make any comment; I am afraid that the Lord of heaven will divulge what I say!' Gabriel, peace be upon him, went to the Prophet, Allah bless him and give him peace, and informed him about what they said. The Prophet summoned them and asked them about what they said and they admitted it. Allah, exalted is He, then revealed this verse warning them against boasting about their lineages and abundance of wealth and against looking down on the poor”. Abu Hassan al-Muzakki informed us> Harun ibn Muhammad al-Istrabadhi> Abu Muhammad Ishaq ibn Muhammad al-Khuza'i> Abu'l-Walid al-Azraqi> his grandfather>

'Abd al-Jabbar ibn al-Ward al-Makki> Ibn Abi Mulaykah who said: “On the day Mecca was conquered, Bilal climbed on the roof of the Ka'bah and performed the call to prayer. One person said: 'O servants of Allah! How can this black slave be allowed to perform the call to prayer on top of the Ka'bah?' Another man said: 'If Allah is displeased, He will change him'. Allah, exalted is He, then revealed this verse (O mankind! Lo! We have created you male and female)”. Yazid ibn Shajarah said: “One day, the Messenger of Allah, Allah bless him and give him peace, passed by some of the marketplaces of Medina and saw a black slave standing while his seller was crying: 'This is for sale for whoever wants to offer more!' The slave kept repeating: 'I have a condition for whoever wants to buy me'. He was asked: 'What is your condition?' He said: 'He should not stop me from performing the five prescribed prayers behind the Messenger of Allah, Allah bless him and give him peace'. A man bought him on this condition. The Messenger of Allah, Allah bless him and give him peace, saw him at each prescribed prayer until he failed to see him one day. He asked his owner: 'Where is the slave boy?' He said: 'He has fever, O Messenger of Allah!' The Prophet said to his Companions: 'Let us go and visit him'. They went and visited him. After a few days, the Prophet, Allah bless him and give him peace, asked his owner: 'How is the slave boy?' The man said: 'O Messenger of Allah, the boy's lips have turned dark'. The Prophet, Allah bless him and give him peace, went and entered in on the boy. He found him feverish and he died in that state. The Messenger of Allah, Allah bless him and give him peace, took charge of his washing, shrouding and burial. His Companions were horrified and became greatly disturbed. The Emigrants said: 'We have left our homes, wealth and family, but none of us has seen in his life, sickness or death what this slave boy has'. The Helpers said: 'We have received him in our homes, helped him and consoled him with our riches but he preferred this Abyssinian slave over us'. Allah, glorious and majestic is He, then revealed this verse (O mankind! Lo! We have created you male and female), i.e. you are the children of one father and one mother, and He showed them the merit of God-fearingness by His words (Lo! the noblest of you, in the sight of Allah…)”.

[49:14]

(The wandering Arabs say: We believe…) [49:14]. This was revealed about some desert Arabs from Banu Asad ibn Khuzaymah. They went to the Messenger of Allah, Allah bless him and give him peace, in Medina because there was drought in that year. They declared themselves to be believers outwardly but disbelievers inwardly. They sullied the streets of Medina with excrement and caused a rise in its prices. They used to say to the Messenger, Allah bless him and give him peace: “We have come to you with loads and dependents and refrained to fight against you unlike such-and-such a tribe, so give us alms”. They kept mentioning to him the favours they thought they had done. Allah, exalted is He, revealed this verse about them.

[50:38]

(And verily We created the heavens and the earth, and all that is between them, in six Days, and naught of weariness touched Us) [50:38]. Al-Hasan and Qatadah said: “The Jews said: ‘Allah created the creation in six days and rested on the seventh, Saturday’, which they call the Sabbath, and so Allah, exalted is He, revealed this verse”. Ahmad ibn Muhammad al-Tamimi informed us> ‘Abd Allah ibn Muhammad ibn Ja‘far al-Hafiz> Ibrahim ibn Muhammad ibn al-Hasan> Hannad ibn al-Sari> Abu Bakr ibn ‘Ayyash> Abu Sa‘d al-Baqqal> ‘Ikrimah> Ibn ‘Abbas who said: “The Jews came to the Prophet, Allah bless him and give him peace, and asked him about the creation of the heavens and earth. He said to them: ‘Allah created the earth on Sunday and Monday; He created the mountains [and what they contain of benefits] on Tuesday; He created the trees and water on Wednesday; He created heaven on Thursday; on Friday, He created the stars, sun and moon’. ‘And what after that, O Muhammad?’ the Jews asked. He said: ‘Then, He established Himself on the Throne’. They said: ‘You would have answered correctly, if you added: and then He rested’. The Messenger of Allah, Allah bless him and give him peace, was furious. This verse was then revealed (And verily We created the heavens and the earth, and all that is between them, in six Days, and naught of weariness touched Us. Therefor (O Muhammad) bear with what they say) [50:38-39]”.

[53:32]

(… He is Best Aware of you (from the time) when He created you from the earth…) [53:32]. Abu Bakr ibn al-Harith informed us> Abu’l-Shaykh al-Hafiz> Ibrahim ibn Muhammad ibn al-Hasan> Ahmad ibn Sa‘d> Ibn Wahb> Abu Lahi‘ah> al-Harith ibn Zayd> Thabit ibn al-Harith al-Ansari who said: “The Jews used to say

when they lost a young boy: ‘He is a Tsadoq (Siddiq)’. The Prophet, Allah bless him and give him peace, heard of this and commented: ‘The Jews have lied. No living person that Allah creates in the womb of his mother except that it is either felicitous or damned’. Upon which Allah, exalted is He, revealed this verse (… He is Best Aware of you (from the time) when He created you from the earth, and when ye were hidden in the bellies of your mothers…)”.

[53:33-34]

(Didst thou (O Muhammad) observe him who turned away, And gave a little, then was grudging?) [53:33-34]. Ibn ‘Abbas, al-Suddi and al-Musayyib ibn Sharik said: “This was revealed about ‘Uthman ibn ‘Affan who used to spend his wealth on alms and good causes. His milk brother, ‘Abd Allah ibn Abi Sarh, said to him: ‘What is this that you are doing? You have almost nothing left’. ‘Uthman said: ‘I have committed sins and mistakes and I seek the pleasure of Allah, glorious and majestic is He, in that which I do; I hope He will pardon me’. ‘Abd Allah said to him: ‘Give me your camel with its load and I will bear for you all your sins’. He gave him what he asked for and got people to witness it. He also stopped giving some of the alms he used to give. Allah, glorious and majestic is He, therefore, revealed (Didst thou (O Muhammad) observe him who turned away, And gave a little, then was grudging?) upon which ‘Uthman returned to what he used to do; he did even better”. Mujahid and Ibn Zayd said: “This was revealed about al-Walid ibn al-Mughirah. The latter had followed the religion of the Messenger of Allah, Allah bless him and give him peace. But one of the idolaters reviled him for it, saying: ‘Why did you leave the religion of the elders whom you claimed were in error and are abiding in hellfire?’ He said: ‘I feared Allah’s chastisement’. The man gave him assurances that he will bear in his stead the chastisement of Allah, glorious and majestic is He, in exchange for some of his wealth and on condition that he reverts to his idolatry. Al-Walid ibn al-Mughirah gave the man some of what they had agreed but then felt miserly and refused to give him the rest. Allah, exalted is He, then revealed this verse”.

[53:43]

(And that He it is who maketh laugh, and maketh weep) [53:43]. Ahmad ibn Muhammad ibn Ibrahim al-Wa‘iz informed us> Abu ‘Abd Allah al-Husayn ibn Muhammad al-Thaqafi> ‘Abd Allah ibn al-Fadl> Muhammad ibn Abi Bakr al-Maqdimi> Dalal bint Abi al-Mudil> al-Sahba’> ‘A’ishah who said: “One day, the Messenger of Allah, Allah bless him and give him peace, passed by a group of people who were laughing, so he said: ‘If you knew what I know, you would cry a lot and laugh very little’. Gabriel, peace be upon him, then came down to him and said: ‘Allah, exalted is He, says (And that He it is who maketh laugh, and maketh weep)’. So he went back to the group of people and said: ‘I did not walk even forty steps when Gabriel, peace be upon him, met me and said: Go to those people and say to them that Allah, glorious and majestic is He, says: (And that He it is who maketh laugh, and maketh weep)’ ”.

(Al-Qamar)

[54:1]

(The hour drew nigh and the moon was rent in twain) [54:1]. Abu Hakim ‘Aqil ibn Muhammad al-Jurjani informed us (through verbal authorisation)> Abu’l-Faraj al-Qadi> Muhammad ibn Jarir> al-Husayn ibn Abi Yahya al-Maqdisi> Yahya ibn Hammad> Abu ‘Awanah> al-Mughirah> Abu’l-Duha> Masruq> ‘Abd Allah who said: “The moon was split at the time of the Messenger of Allah, Allah bless him and give him peace, so the Quraysh said: ‘This is an act of sorcery from the son of Abu Kabshah; he has cast a spell on you. Ask, therefore, the travellers whether they saw the moon split’. They asked some travellers and they confirmed it. Allah, exalted is He, then revealed (The hour drew nigh and the moon was rent in twain. And if they behold a portent they turn away and say: Prolonged illusion) [54:1-2]”.

[54:47-49]

(Lo! the guilty are in error and madness… Lo! We have created every thing by measure) [54:47-49]. Abu’l-Qasim ‘Abd al-Rahman ibn Muhammad al-Sarraj informed us (by dictation)> Abu Muhammad ‘Abd Allah ibn Muhammad ibn Musa al-Ka‘bi> Hamdan ibn Salih al-Ashajj> ‘Abd Allah ibn ‘Abd al-‘Aziz ibn Abi Rawwad>

Sufyan al-Thawri> Ziyad ibn Isma'il al-Makhzumi> Muhammad ibn 'Abbad ibn Ja'far> Abu Hurayrah who said: "The Quraysh came to dispute the question of Destiny. Allah, exalted is He, therefore revealed (Lo! the guilty are in error and madness… Lo! We have created every thing by measure)". This was narrated by Muslim from Abu Bakr ibn Abi Shaybah> Waki'> Sufyan. By Allah, I bear witness that Abu'l-Harith Muhammad ibn 'Abd al-Rahim al-Hafiz informed us in Jurjan; he said: "By Allah, I bear witness that Abu Nu'aym Ahmad ibn Muhammad ibn Ibrahim al-Bazzaz informed us; he said: 'By Allah, I bear witness that I heard 'Ali ibn Jandal saying: 'By Allah, I bear witness that I heard Abu'l-Hasan Muhammad ibn Ahmad ibn Ubayy in Khurasan say: 'By Allah, I bear witness that I heard 'Abd Allah ibn al-Saqr al-Hafiz say: 'By Allah, I bear witness that I heard 'Ufayr ibn Ma'dan say: 'by Allah, I bear witness that I heard Salim ibn 'Amir say: 'By Allah, I bear witness that I heard Abu Umamah al-Bahili say: 'By Allah, I bear witness that I heard the Messenger of Allah, Allah bless him and give him peace, say: 'This verse was revealed about the deniers of Destiny (al-Qadariyyah): (Lo! the guilty are in error and madness… Lo! We have created every thing by measure). Abu Bakr ibn al-Harith related to us> 'Abd Allah ibn Muhammad al-Asfahani> Jarir ibn Harun> 'Ali al-Tanafisi> 'Ubayd Allah ibn Musa> Bahr al-Saqa'> A Shaykh from Quraysh> 'Ata' who said: "The bishop of Najran came to the Messenger of Allah, Allah bless him and give him peace, and said: 'O Muhammad, you claim that sins are created by measure and that the seas and heaven are also created by measure. If it is true that the seas and heaven are created by measure, sins nevertheless cannot be'. The Messenger of Allah, Allah bless him and give him peace, said: 'You are Allah's adversaries!' And then Allah, exalted is He, revealed (Lo! the guilty are in error and madness) up to His words (Lo! We have created every thing by measure)". Abu Bakr informed us> 'Abd Allah> 'Amr ibn 'Abd Allah ibn al-Hasan> Ahmad ibn al-Khalil> 'Abd Allah ibn Raja' al-Azdi> 'Amr ibn 'Ala', the brother of Abu 'Amr ibn al-'Ala'> Khalid ibn Salamah al-Qurashi> Sa'id ibn 'Amr ibn Ja'dah al-Makhzumi> Ibn Abi Zurarah al-Ansari> his father who related that the Messenger of Allah, Allah bless him and give him peace, read this verse (Lo! the guilty are in error and madness) and then said: "This verse was revealed about some future people from amongst this community who will deny the Destiny of Allah, exalted is He". Ahmad ibn al-Hasan al-Hiri informed us> Muhammad ibn Ya'qub al-Ma'qili> Abu 'Utbah Ahmad ibn al-Faraj> Baqiyyah> Ibn Thawban> Bakir ibn Usayd> his father who said: "I was with Muhammad ibn Ka'b when he said: 'If you ever see me talk about Destiny, then tie me up for I am then a madman. By Him in Whose Hand is my soul, these verses have not been revealed except about madmen'. Then he recited (Lo! the guilty are in error and madness… Lo! We have created every thing by measure)".

[56:13-14]

(A multitude of those of old, And a multitude of those of later time) [56:13-14]. 'Urwah ibn Ruwaym said: "When Allah, exalted is He, revealed (A multitude of those of old, And a few of those of later time) [56:13-14], 'Umar [ibn al-Khattab] wept and said: 'O Messenger of Allah, we believed in you and accepted your message and despite this only a few of us will be saved'. Allah, exalted is He, revealed (A multitude of those of old, And a multitude of those of later time). The Messenger of Allah, Allah bless him and give him peace, then summoned 'Umar and said: 'O 'Umar ibn al-Khattab, Allah has revealed something about what you said and made it (A multitude of those of old, And a multitude of those of later time)'. 'Umar exclaimed: 'We are pleased with our Lord and believe in our Prophet. The Messenger of Allah, Allah bless him and give him peace, then said: 'From Adam to us a multitude of people, and from me to the Day of Judgement a multitude which will only be completed by black herdsmen who say, there is no deity except Allah' ".

[56:28]

(Among thornless lote-trees) [56:28]. Abu'l-'Aliyah and al-Dahhak said: "Once, Muslims looked at Wajj, a fertile valley in Ta'if, and admired its lote-trees. They said: 'If only we had something like this!' Allah, exalted is He, revealed this verse in response".

[56:39-40]

(A multitude of those of old, And a multitude of those of later time) [56: 39-40]. 'Urwah ibn Ruwaym said: "When Allah, exalted is He, revealed (A multitude of those of old, And a few of those of later time) [56:13-14], 'Umar [ibn al-Khattab] wept and said: 'O Messenger of Allah, we believed in you and accepted your message and despite this only a few of us will be saved'. Allah, exalted is He, revealed (A multitude of those

of old, And a multitude of those of later time). The Messenger of Allah, Allah bless him and give him peace, then summoned ‘Umar and said: ‘O ‘Umar ibn al-Khattab, Allah has revealed something about what you said and made it (A multitude of those of old, And a multitude of those of later time)’. ‘Umar exclaimed: ‘We are pleased with our Lord and believe in our Prophet. The Messenger of Allah, Allah bless him and give him peace, then said: ‘From Adam to us a multitude of people, and from me to the Day of Judgement a multitude which will only be completed by black herdsmen who say, there is no deity except Allah’ ”.

[56:82]

(And make denial thereof your livelihood?) [56:82]. Sa'id ibn Muhammad al-Mu'adhdhin informed us> Muhammad ibn 'Abd Allah ibn Hamdun> Ahmad ibn al-Hasan al-Hafiz> Hamdan al-Sulami> al-Nadr ibn Muhammad> 'Ikrimah ibn 'Ammar> Abu Zumayl> Ibn 'Abbas who said: “People were once blessed with rain at the time of the Messenger of Allah, Allah bless him and give him peace, and so the Messenger of Allah, Allah bless him and give him peace, said: 'Some people have woken up this morning as grateful people while others have woken up as disbelievers. The former said: This is a blessing sent by Allah, exalted is He, while the latter said: the prediction based on such-and-such a star has been fulfilled'. The following verse was then revealed (Nay, I swear by the places of the stars) [56:75] up to His words (And make denial thereof your livelihood?)”. This is narrated by Muslim from 'Abbas ibn 'Abd al-'Azim from al-Nadr ibn Muhammad. It was also reported that once the Prophet, Allah bless him and give him peace, travelled and after traversing a distance camped at a certain place. People were very thirsty but they had no water to drink. They mentioned this to the Prophet, Allah bless him and give him peace, and he said: “What if I made a prayer and you were given rain, would you say that we were given rain thanks to such-and-such a star?” They said: “O Messenger of Allah, this is not the time of stars”. The Prophet, Allah bless him and give him peace, prayed two units of prayer and made supplications to Allah, glorified and blessed is He. The wind erupted and clouds appeared. Rain then poured down so much so that streams of water run down the valleys. People filled their water containers. But then the Messenger of Allah, Allah bless him and give him peace, passed by a man who was using a goblet to ladle water. The man was saying: “We were given rain thanks to such-and-such a star”, and failed to say: “This is the sustenance of Allah, glorified is He”. Allah, glory be to Him, revealed (And make denial thereof your livelihood?). Abu Bakr ibn Muhammad ibn 'Umar al-Zahid informed us> Abu 'Amr Muhammad ibn Ahmad al-Jizi> al-Hasan ibn Sufyan> Harmalah ibn Yahya and 'Amr ibn Sawwad al-Sarkhi> 'Abd Allah ibn Wahb> Yunus ibn Yazid> Ibn Shihab> 'Ubayd Allah ibn 'Ubayd Allah ibn 'Utbah> Abu Hurayrah who reported that the Messenger of Allah, Allah bless him and give him peace, said: “Have you not heard what your Lord has said? He said: 'I have not blessed My slaves with any bounty except that some of them were ungrateful. They say: The stars did this and we were given it thanks to the stars!' ” This was narrated by Muslim from Harmalah and 'Amr ibn Sawwad.

[57:10]

(Those who spent and fought before the victory are not upon a level (with the rest of you)…) [57:10]. Muhammad ibn Fudayl reported that al-Kalbi related that this verse was revealed about Abu Bakr al-Siddiq, may Allah be well pleased with him. This is evidenced by the report which was related to us from Muhammad ibn Ibrahim ibn Muhammad ibn 'Abdihi ibn Yahya> Abu'l-Hasan Muhammad ibn 'Abd Allah al-Saliti> 'Uthman ibn Sulayman al-Baghdadi> Ya'qub ibn Ibrahim al-Makhzumi> 'Amr ibn Hafs al-Shaybani> al-'Ala' ibn 'Amr> Abu Ishaq al-Fazari> Sufyan al-Thawri> Adam ibn 'Ali> Ibn 'Umar who said: “As the Prophet, Allah bless him and give him peace, was sitting with Abu Bakr al-Siddiq, who was wearing a cloak which he gathered round his chest with pins, Gabriel, peace be upon him, came down, conveyed Allah's greetings of peace to him and said: 'O Muhammad, why is Abu Bakr wearing a cloak which he gathers round his chest with pins?' He said: 'O Gabriel, he has spent all his wealth before the conquest [of Mecca]!' He said: 'In that case, convey to him Allah's greetings of peace, glorified and exalted is He, and tell him that your Lord asks you: are you pleased with Me in your state of poverty or are you indignant?' The Prophet, Allah bless him and give him peace, addressed Abu Bakr: 'O Abu Bakr, Gabriel is here to convey the greetings of peace of Allah, glorified and exalted is He, and He is asking you: are you pleased with Him in your state of poverty or are you indignant?' Upon hearing this, Abu Bakr wept and said: 'How can I be indignant with my Lord? I am pleased with my Lord! I am pleased with my Lord!' ”

[57:16]

(Is not the time ripe for the hearts of those who believe to submit to Allah's reminder…) [57:16]. Al-Kalbi and Muqatil said: "This verse was revealed about the hypocrites, one year after Emigration. This is because one day they asked Salman al-Farisi: 'Tell us about what is in the Torah for it contains wonders', and so this verse was revealed". Others said that this verse was revealed about the believers. 'Abd al-Qahir ibn Tahir informed us> Abu 'Amr ibn Matar> Ja'far ibn Muhammad al-Firyabi> Ishaq ibn Rahwayh> 'Amr ibn Muhammad al-Qurashi> Khallad ibn Muslim al-Saffar> 'Amr ibn Qays al-Mula'i> 'Amr ibn Murrah> Mus'ab ibn Sa'd> Sa'd who said: "The Qur'an was revealed to the Messenger of Allah, Allah bless him and give him peace, and he recited it to them for a while. Then they said: 'O Messenger of Allah, if only you narrate to us [the events of old]', and so Allah, exalted is He, revealed (We narrate unto thee (O Muhammad) the best of narratives in that We have inspired in thee this Qur'an) [12:3]. He recited these to them for a while until they said: 'O Messenger of Allah, if only you recite to us statements'. And so Allah, exalted is He, revealed (Allah hath (now) revealed the fairest of statements…) [39:23]. They were commanded all that through the Qur'an". Khallad said: "Another narrator added: They also asked him: 'O Messenger of Allah, if only you reminded us'. And so Allah, exalted is He, revealed (Is not the time ripe for the hearts of those who believe to submit to Allah's reminder…)".

(Al-Mujâdilah)

[58:1]

(Allah hath heard the saying of her that disputeth with thee (Muhammad) concerning her husband…) [58:1]. Abu Sa'd Muhammad ibn 'Abd al-Rahman al-Ghazi informed us> Abu 'Amr Muhammad ibn Ahmad al-Hiri> Ahmad ibn 'Ali al-Muthanna> Abu Bakr ibn Abi Shaybah> Muhammad ibn Abi 'Ubaydah> his father> al-A'mash> Tamim ibn Salamah> 'Urwah who reported that 'A'ishah said: "Glory be to Him Whose hearing encompass all things; I could hear the speech of Khawlah bint Tha'labah, even though not in full, while she was complaining about her husband to the Messenger of Allah, Allah bless him and give him peace. She said: 'He has worn out my youth and I let him physically enjoy me but when I grew older and could no longer bear children, he put me away, saying that I am as his mother. O Allah, I complain to you'. She did not move from her position until Gabriel came down with these verses (Allah hath heard the saying of her that disputeth with thee (Muhammad) concerning her husband, and complaineth unto Allah…)". This was narrated by al-Hakim Abu 'Abd Allah in his Sahih> Muhammad al-Muzani> Mutayr> Abu Kurayb> Muhammad ibn Abi 'Ubaydah. Abu Bakr ibn al-Harith informed us> Abu'l-Shaykh al-Hafiz al-Asfahani> 'Abdan ibn Ahmad> Ahmad ibn Muhammad ibn Yahya ibn Sa'id> Yahya ibn 'Isa al-Ramli> al-A'mash> Tamim ibn Salamah> 'Urwah> 'A'ishah who said: "Praise be to Allah Who can hear all sounds! The woman disputant came and spoke with the Messenger of Allah, Allah bless him and give him peace, while I was at one side of the room and I did not understand what she was saying. Allah, exalted is He, then revealed (Allah hath heard the saying of her that disputeth with thee (Muhammad) concerning her husband…)".

[58:2]

(Such of you as put away your wives (by saying they are as their mothers)…) [58:2]. Abu Mansur Muhammad ibn Muhammad al-Mansuri informed us> 'Ali ibn 'Umar al-Hafiz> Abu Bakr Muhammad ibn Ziyad al-Naysaburi> Abu Bakr Muhammad ibn al-Ash'ath> Muhammad ibn Bakkar> Sa'id ibn Bashir that he asked Qatadah about putting away one's wife declaring her to be as one's mother, and he informed him that Anas ibn Malik said: "Aws ibn al-Samit put away his wife, Khuwaylah bint Tha'labah, declaring her as his mother and the latter went to complain to the Messenger of Allah, Allah bless him and give him peace. She said: 'He put me away, declaring me to be as his mother, when I grew old and my strength failed'. And so Allah, exalted is He, revealed the verse of putting one's wife away, declaring her to be as one's mother. The Messenger of Allah, Allah bless him and give him peace, said to Aws: 'You have to free one slave'. He said: 'I cannot afford it!' The Prophet said: 'Then you have to fast two consecutive months'. Aws said: 'If I fail to eat twice a day, my sight suffers'. The Prophet said: 'Then you have to feed sixty needy people'. Aws said: 'I cannot do it unless you help me'. The Messenger of Allah, Allah bless him and give him peace, helped him with fifteen measures (sa') [of dates] and Allah enabled him to gather what was necessary to feed sixty needy people, and Allah is merciful - they were of the opinion that Aws already had with him fifteen measures, in order to feed sixty needy people". 'Abd al-Rahman ibn Abi Hamid al-'Adl informed us>

Muhammad ibn Muhammad ibn 'Abd Allah ibn Zakariyya> Muhammad ibn 'Abd al-Rahman al-Daghuli> Abu'l-Hasan Ahmad ibn Siyar> 'Abd al-'Aziz ibn Yahya ibn Yusuf> Abu'l-Asbagh al-Harrani> Muhammad ibn Maslamah> Muhammad ibn Ishaq> Ma'mar ibn 'Abd Allah ibn Hanzalah> Yusuf ibn 'Abd Allah ibn Salam who said: "Khuwaylah bint Tha'labah, the wife of Aws ibn al-Samit, the brother of 'Ubadah ibn al-Samit, related to me, saying: 'He [Aws] came in one day and said something to me in an irritated tone. I answered him back and he got angry. He said: 'You are to me as my mother'. He then went out to the gathering place of his people. When he came back he wanted to seduce me but I refused. He wanted to force himself on me but I was able to push him back as can a woman usually do with a weak man. I said: 'Nay, by Him in Whose Hand is Khuwaylah's soul, you will not touch me until Allah, exalted is He, issues His ruling concerning us'. I then went to the Prophet, Allah bless him and give him peace, to complain about what I have been through. But he said: 'He is your husband and cousin; fear Allah and treat him well'. However, I did not leave until the Qur'an was revealed (Allah hath heard the saying of her that disputeth with thee (Muhammad) concerning her husband) up to His words (Lo! Allah is Hearer, Knower). When he got to the expiation, he said: 'Tell him to free a slave'. I said: 'O Prophet of Allah, by Allah he does not have any slave to free'. He said: 'Tell him to fast two consecutive months'. I said: 'O Prophet of Allah, by Allah he is an old man and unable to fast'. He said: 'Then let him feed sixty needy people'. I said: 'O Prophet of Allah, by Allah he does not have what to feed them with'. He said: 'In that case, we will help him with a 'Arq of dates [30 measures (Sa') of dates]'. I said: 'And I will help him with another 'Arq'. He said: 'Good of you; let him spend it in charity' ".

[58:8]

(Hast thou not observed those who were forbidden conspiracy…) [58:8]. Ibn 'Abbas and Mujahid said that this verse was revealed about the Jews and the hypocrites. This is because the latter used to talk secretly amongst themselves to the exclusion of the believers and then look at the believers and wink at each other. When the believers saw their secret communications, they said: "We think that they are doing this because they received news about our relatives and brothers who went out in military expeditions. They have been killed, wounded or defeated". But when these secret conversations continued, they complained to the Messenger of Allah, Allah bless him and give him peace, and he commanded them not to speak in secret to the exclusion of the believers. They did not heed his command and went back to secret conversations among themselves. Allah, exalted is He, therefore revealed this verse. (And when they come unto thee they greet thee with a greeting wherewith Allah greeteth thee not…) [58:8]. Abu Bakr Muhammad ibn 'Umar al-Khashshsab informed us> Abu Ishaq Ibrahim ibn 'Abd Allah al-Asfahani> Muhammad ibn Ishaq al-Sarraj> Qutaybah ibn Sa'id> Jarir> al-A'mash> Abu'l-Duha> Masruq> 'A'ishah who said: "Some Jews came to the Prophet, Allah bless him and give him peace, and said 'Al-Sam to you, O Abu'l-Qasim!' And so I replied: 'Al-Sam to you too, and may Allah take you away!' The Messenger of Allah, Allah bless him and give him peace, said: 'Stop, O 'A'ishah! For Allah, exalted is He, does not like indecency nor the uttering of indecent words'. I said: 'O Messenger of Allah, did you not hear what they said?' He said: 'Do you not see that I have sent back to them what they said. I said: the same to you'. This verse was revealed about this (And when they come unto thee they greet thee with a greeting wherewith Allah greeteth thee not)". Abu Sa'id Muhammad ibn 'Abd al-Rahman al-Ghazi informed us> Abu 'Amr Muhammad ibn Ahmad al-Hiri> Ahmad ibn 'Ali al-Muthanna> Zuhayr ibn Muhammad> Yunus ibn Muhammad> Shayban> Qatadah> Anas who said: "A Jewish man came to the Prophet, Allah bless him and give him peace, and said: 'Al-Sam be with you!' The people who were present responded to him with the greetings of peace. The Prophet, Allah bless him and give him peace, said to them: 'Do you know what this man said?' They said: 'O Prophet of Allah, Allah and His Messenger know best, [but we think he said: al-Salam [peace be with you]'. He said: 'No, rather he said such-and-such a thing. So drive it away from me'. They drove it away from him. He then asked the Jewish man: 'Did you say: al-Sam be with you?' He said: 'Yes, I did'. Upon which the Prophet of Allah, Allah bless him and give him peace, then said: 'When one of the people of the Book greets you, say to him in response: And the same to you'. Then the words of Allah, Allah exalted is He, revealed (And when they come unto thee they greet thee with a greeting wherewith Allah greeteth thee not)".

[58:11]

(O ye who believe! when it is said unto you, Make room! in assemblies, then make room; Allah will make way for you (hereafter)…) [58:11]. Said Muqatil: "The Prophet, Allah bless him and give him peace, was at

al-Suffah. The place was not spacious and it was a Friday. The Messenger of Allah, Allah bless him and give him peace, had the habit of honouring those who had taken part in the Battle of Badr from among the Emigrants and the Helpers. Some of those who had participated in Badr came to the gathering and found that people were already there before them. They stood, therefore, facing toward the Prophet, Allah bless him and give him peace, waiting for people to make room for them. But no one made room for them. The Messenger of Allah, Allah bless him and give him peace, was pained to see this and so he said to those around him who did not take part in Badr: 'So-and-so get up, and you get up', and he moved as many people as the number of those who were standing among the Companions who participated in the Battle of Badr. Those who were asked to vacate their seats were not pleased and the Messenger of Allah, Allah bless him and give him peace, saw their displeasure on their faces. Then, the hypocrites said to the Muslims: 'Did you not claim that your man deals fairly with people? By Allah, he has not been fair with these people. He removed people who wanted to be close to their Prophet from places in which they were already sitting and seated in their stead people who came late!' Allah, exalted is He, therefore revealed this verse".

[58:12-13]

(O ye who believe! When ye hold conference with the messenger…) [58:12-13]. Muqatil ibn Hayyan said: "This was revealed about the rich. This is because they used to go to the Prophet, Allah bless him and give him peace, and converse with him at length. In this fashion, they always beat the poor to the assemblies to the extent that the Messenger of Allah, Allah bless him and give him peace, disliked their prolonged sitting and conference. Allah, glorified and exalted is He, therefore revealed this verse and commanded that alms be given upon each conference with the Prophet. As for those who had straitened means, they did not have anything to give for alms, while those who were well off were niggardly. The Companions of the Prophet, Allah bless him and give him peace, found this tough and so a dispensation was revealed". 'Ali ibn Abi Talib, may Allah be well pleased with him, said: "There is one verse in the Book of Allah that no one has applied before me nor is there anyone who has applied it after me. [It is] (O ye who believe! When ye hold conference with the messenger…). I had a piece of gold which I exchanged for silver pieces and whenever I conferred with the Messenger I spent one silver piece in charity until I spent them all. Then the verse was abrogated with another verse (Fear ye to offer alms before your conference? ... and they will fancy that they have some standing. Lo! is it not they who are the liars?) [58:13]".

[58:14-18]

(Hast thou not seen those who take for friends a folk with whom Allah is wroth?… and they will fancy that they have some standing. Lo! is it not they who are the liars?) [58:14-18]. Al-Suddi and Muqatil said: "This was revealed about 'Abd Allah ibn Nabtal, the hypocrite who used to keep the company of the Prophet, Allah bless him and give him peace, and then report what he heard from him to the Jews. As the Messenger of Allah, Allah bless him and give him peace, was sitting one day in one of his rooms he said: 'Now shall enter on you a man who has the heart of a tyrant and who looks through the eyes of the devil'. At that point 'Abd Allah ibn Nabtal who was blue of complexion came in. The Messenger of Allah, Allah bless him and give him peace, said to him: 'Why do you, and your friends, insult me?' He swore by Allah that he did not, but the Messenger of Allah, Allah bless him and give him peace, said that he did. The man went and brought his friends who then swore by Allah that they did not insult him. Allah, exalted is He, then revealed these verses". Muhammad ibn Ibrahim ibn Muhammad ibn Yahya informed us> Muhammad ibn Ja'far ibn Matar> Ja'far ibn Muhammad al-Firyabi> Abu Ja'far al-Nufayli> Zuhayr ibn Mu'awiyah> Simak ibn Harb> Sa'id ibn Jubayr> Ibn 'Abbas who related to him that the Messenger of Allah, Allah bless him and give him peace, was sitting under the shade of one of his rooms with a group of Muslims from whom the shade was slowly receding. He said to them: "A man will come to you and look at you with the eyes of the devil. When he comes do not speak with him!" A man of blue complexion then came. The Messenger of Allah, Allah bless him and give him peace, called him and addressed him: "Why do you and so-and-so and so-and-so (he named a group of people) insult me?" The man left and brought all those named and they swore by Allah and apologized. Allah, exalted is He, revealed (On the day when Allah will raise them all together, then will they swear unto Him as they (now) swear unto you, and they will fancy that they have some standing. Lo! is it not they who are the liars?). This was narrated by al-Hakim in his Sahih> al-Asamm> Ibn 'Affan> 'Amr al-'Anqari> Isra'il> Simak.

[58:22]

(Thou wilt not find folk who believe in Allah and the Last Day loving those who oppose Allah and His messenger…) [58:22]. Said Ibn Jurayj: "It was related to me that Abu Quhafah insulted the Prophet, Allah bless him and give him peace, and as a result Abu Bakr [his son] struck him with such force that he fell to the ground. Abu Bakr mentioned this to the Prophet, Allah bless him and give him peace, who exclaimed: 'Did you really do it?' Abu Bakr said: 'Yes!' 'In that case do not do it again!' said the Prophet, Allah bless him and give him peace. Abu Bakr said: 'By Allah, if a sword were at my reach I would have killed him!' And so Allah, glorified and exalted is He, revealed this verse". It is also related that Ibn Mas'ud said: "This verse was revealed about Abu 'Ubaydah ibn al-Jarrah who killed his father 'Abd Allah at the Battle of Uhud". It was also revealed about Abu Bakr who challenged his own son for a duel at the battle of Badr. He said: "O Messenger of Allah, let me be among the first group [of martyrs]". The Messenger of Allah, Allah bless him and give him peace, said to him: "Preserve yourself for us, O Abu Bakr! Do you not know that you are to me like my hearing and sight?" The verse was also revealed about Mus'ab ibn 'Umayr who killed his brother 'Umayr ibn 'Umayr at the battle of Uhud. And it was also revealed about 'Umar [ibn al-Khattab] who killed his maternal uncle al-'As ibn Hisham ibn al-Mughirah at the battle of Badr. And it was also revealed about 'Ali, Hamzah and 'Ubaydah who killed 'Utbah ibn Rabi'ah, Shaybah ibn Rabi'ah and al-Walid ibn 'Utbah respectively at the battle of Badr. Hence His words (even though they be their fathers or their sons or their brethren or their clan).

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(Al-Hashr)

[59:1-6]

(All that is in the heavens and all that is in the earth glorifieth Allah… Allah is Able to do all things) [59:1-6]. The commentators of the Qur'an said: "This verse was revealed about Banu'l-Nadir. When the Prophet, Allah bless him and give him peace, moved to Medina, they signed a treaty with him in which they agreed not fight against him or with him and the Messenger of Allah, Allah bless him and give him peace, consented. Then when the Messenger of Allah, Allah bless him and give him peace, defeated the idolaters at Badr, Banu'l-Nadir said: 'By Allah, he is the Prophet whose description we find in the Torah; he will not be defeated'. However, when the Muslims were defeated at Uhud, they broke their pledge and showed enmity toward the Messenger of Allah, Allah bless him and give him peace, and Muslims. The Messenger of Allah, Allah bless him and give him peace, surrounded them and then they signed a settlement treaty in which it was agreed that they leave Medina". Abu Muhammad al-Hasan ibn Muhammad al-Farisi informed us> Muhammad ibn 'Abd Allah ibn al-Fadl al-Tajir> Ahmad ibn Muhammad ibn al-Husayn al-Hafiz> Muhammad ibn Yahya> 'Abd al-Razzaq> Ma'mar> al-Zuhri> Ibn Ka'b ibn Malik> one of the Companions of the Prophet,

Allah bless him and give him peace, who related that the unbelievers of Quraysh wrote the following to the Jews after the Battle of Badr: "You are people of armaments and fortresses. Verily, you either fight our man or we shall do this and that, such that nothing will prevent us from the bracelets on your women's anklets". When their letter reached the Jews, the Banu'l-Nadir were unanimously in favour of treason. They sent to the Prophet, Allah bless him and give him peace, saying: "Come with thirty of your men and we will send thirty of our men. Let us meet in a location halfway between you and us so that our men hear you and if they believe in you, we will all believe in you". However, when they reached a certain location, some Jews said: "How are you going to get to him when he has with him thirty of his Companions who all desire to die before him? Send to him and say: 'How are we going to understand [what you are going to say to us] when there are sixty of us? Come along with three of your Companions and three of our scholars will meet you. If they believe in you, we will all believe in you and follow'. The Prophet, Allah bless him and give him peace, proceeded with three of his Companions. On the other side, three Jews proceeded armed with knives, intending to kill the Messenger of Allah, Allah bless him and give him peace. A sincere woman advisor from Banu'l-Nadir sent a message to her brother, a Muslim from the Helpers, informing him of the treachery which the Banu'l-Nadir were planning against the Messenger of Allah, Allah bless him and give him peace. Her brother hurriedly set off to see the Prophet, Allah bless him and give him peace. He caught up with him and informed him of the plan, and so the Prophet, Allah bless him and give him peace, went back. The following day, he sent troops to them. He besieged their fortress and fought them until they agreed to move out of Medina, carrying with them anything their camels could carry, except for armaments. They proceeded to destroy their own houses and take whatever wood they could take with them. Allah, exalted is He, therefore, revealed (All that is in the heavens and all that is in the earth glorifieth Allah… Allah is Able to do all things)". (Whatsoever palm-trees ye cut down…) [59:5]. When the Messenger of Allah, Allah bless him and give him peace, headed toward Banu'l-Nadir and they took refuge in their fortresses, he ordered the cutting down and burning of their palm-trees. The enemies of Allah were alarmed. They said: "You claim, O Muhammad, that you seek goodness, is there any goodness in damaging productive trees and cutting down palm-trees?" They also said to him: "Is corruption in the earth part of what you claim has been revealed to you?" The Prophet, Allah bless him and give him peace, was distressed upon hearing this, and the Muslims were affected and feared that this may be an act of corruption. And they disagreed amongst themselves. Some said: "Do not cut the palm-trees down for it is part of what Allah has given us as spoils". Others said: "We should rather cut them down!" And so Allah, glorified and exalted is He, revealed (Whatsoever palm-trees ye cut down…) confirming the opinion of those who warned against cutting the palm-trees down and, at the same time, stating the lawfulness of cutting them down. He informed that the cutting down of trees or leaving them standing is only by the leave of Allah, exalted is He. Abu 'Abd Allah Muhammad ibn Ibrahim al-Muzakki informed us> his father> Muhammad ibn Ishaq al-Thaqafi> Qutaybah> al-Layth ibn Sa'd> Nafi'> Ibn 'Umar who related that the Messenger of Allah, Allah bless him and give him peace, burnt and cut down the palm-trees of Banu'l-Nadir which were at al-Buwayrah. And so Allah, exalted is He, revealed (Whatsoever palm-trees ye cut down or left standing on their roots, it was by Allah's leave, in order that He might confound the evil-livers). This was narrated by Bukhari and Muslim from Qutaybah. Abu Bakr ibn al-Harith informed us> 'Abd Allah ibn Muhammad ibn Ja'far> Abu Yahya al-Razi> Sahl ibn 'Uthman> 'Abd Allah ibn al-Mubarak> Musa ibn 'Uqbah> Nafi'> Ibn 'Umar who related that the Messenger of Allah, Allah bless him and give him peace, burnt and cut down the palm-trees of Banu'l-Nadir at al-Buwayrah, and it is about this that Hassan said: The trees of Banu Lu'ayy were deemed unworthy In front of the raging fire at al-Buwayrah. It is also about this that this verse (Whatsoever palm-trees ye cut down or left standing on their roots, it was by Allah's leave…). This was narrated by Muslim> Sa'id ibn Mansur> Ibn al-Mubarak. Abu Bakr informed us> 'Abd Allah> Salm ibn 'Isam> Rustah> 'Abd al-Rahman ibn Mahdi> Muhammad ibn Maymun ibn al-Tammar> Jurmuz> Hatim al-Najjar> 'Ikrimah> Ibn 'Abbas who said: "A Jew came to the Prophet, Allah bless him and give him peace, and said: 'I will stand up and pray', The Prophet said to him: 'Allah has decreed for you that you pray'. The man said: 'I will sit down', and the Prophet said to him: 'Allah has decreed for you that you sit down'. The Jew said: 'I will proceed to this tree and cut it down', and the Prophet said: 'Allah has decreed for you that you cut it down'. Gabriel, peace be upon him, then came and said: 'O Muhammad, you have been taught your proof just as Abraham, peace be upon him, was taught it'. And so Allah, exalted is He, revealed (Whatsoever palm-trees ye cut down or left standing on their roots, it was by Allah's leave, in order that He might confound the evil-livers), i.e. the Jews".

[59:9]

(Those who entered the city and the faith before them…) [59:9]. Ja'far ibn Burqan related that Yazid al-Asamm said: "The Helpers said: 'O Messenger of Allah, divide the land into two equal halves between us and the Emigrants'. He said: 'No, they will suffice you their livelihood. Instead you will share the fruits of the land with them while keeping the land itself to yourselves'. They said: 'We accept', and so Allah, exalted is He, revealed (Those who entered the city and the faith before them…)". (… but prefer (the fugitives) above themselves though poverty become their lot…) [59:9]. Sa'id ibn Ahmad ibn Ja'far al-Mu'adhdhin informed us> Abu 'Ali al-Faqih> Muhammad ibn Mansur ibn Abi al-Jahm al-Sabi'i> Nasr ibn 'Ali al-Jahdami> 'Abd Allah ibn Dawud> Fudayl ibn Ghazwan> Abu Hazim> Abu Hurayrah who related that the Messenger of Allah, Allah bless him and give him peace, entrusted one of the folk of the Platform (al-Suffah) to a man from the Helpers. The latter took the former to his family and asked his wife: "Do we have anything [to feed him]?" She said: "We do not have anything except the children's food". He said: "Put them to sleep and then bring me the food. And when you put the food down, turn the lamp off". She did as her husband requested. The Helper offered what he had to his guest. The following morning he took him back to the Messenger of Allah, Allah bless him and give him peace. The Prophet, Allah bless him and give him peace, said: "Indeed, the dwellers of the heavens are amazed at what you two have done". This verse was then revealed (… but prefer (the fugitives) above themselves though poverty become their lot…). This was narrated by Bukhari> Musaddid> 'Abd Allah ibn Dawud, and also by Muslim> Abu Kurayb> Waki', and both Ibn Dawud and Waki' related it from Fudayl ibn Ghazwan. Abu 'Abd Allah ibn Ishaq al-Muzakki informed us> Abu'l-Hasan Muhammad ibn 'Abd Allah al-Sulayti> Abu'l-'Abbas ibn 'Isa ibn Muhammad al-Marwazi> al-Mustajir ibn al-Salt> al-Qasim ibn al-Hakam al-'Urani> 'Ubayd Allah ibn al-Walid> Muharib ibn Dithar> 'Abd Allah ibn 'Umar who said: "One of the Companions of the Messenger of Allah, Allah bless him and give him peace, was gifted a sheep's head. The man said [to himself]: 'My brother so-and-so is more in need of it than I', and he sent it to him. This sheep's head was sent from one person to another — it was handled by seven households — until it returned to the first man who was gifted it in the first place. This verse (… but prefer (the fugitives) above themselves though poverty become their lot…), up to the end, was revealed about this".

(Al-Mumtahanah)

[60:1]

(O ye who believe! Choose not My enemy and your enemy for allies…) [60:1]. A group of Qur'anic exegetes said: "This verse was revealed about Hatib ibn Abi Balta'ah. It happened that Sarah, the client of Abu 'Amr ibn Sayfi ibn Hashim ibn 'Abd Manaf travelled from Mecca to Medina to see the Messenger of Allah, Allah bless him and give him peace, and found him getting ready to conquer Mecca. He asked her: 'Have you come as a Muslim?' When she answered in the negative, he asked: 'What has brought you here, then?' She said: 'You were my family, my clan and my patrons; I am in desperate need and have come so that you give me and clothe me'. He said: 'What happened to all the youths of Mecca', he asked her this because she was a singer. She said: 'No one has ever requested anything from me after the Battle of Badr!' The Messenger of Allah, Allah bless him and give him peace, encouraged the Banu 'Abd al-Muttalib and the Banu'l-Muttalib to be generous to her. They clothed her, gave her money and provided her with a mount. Hatib ibn Abi Balta'ah then got in touch with her, gave her ten pieces of gold and gave her a letter to hand over to the people of Mecca. He wrote in this letter: 'From Hatib to the people of Mecca: The Messenger of Allah, Allah bless him and give him peace, is about to attack you, so take precautions'. Sarah left and Gabriel, peace be upon him, came down and informed the Prophet, Allah bless him and give him peace, of what Hatib had done. The Messenger of Allah, Allah bless him and give him peace, sent 'Ali, 'Ammar, al-Zubayr, Talhah, al-Miqdad ibn al-Aswad and Abu Marthad - who were all horsemen - saying to them: 'Proceed to the meadow of Khakh. You will find there a woman on a camel-borne sedan chair. This woman has a letter from Hatib to the idolaters. Take that letter from her and let her go. But if she refuses to hand over the letter to you, behead her'. They proceeded to that location and found the woman there. They asked her: 'Where is the letter?' She swore by Allah that she did not have any letter with her. They searched her belongings but could not find the letter. They were about to leave when 'Ali said: 'By Allah, he did not tell us a lie, nor do we disbelieve in what he said to us'. He unsheathed his sword and said: 'Give us the letter or, by Allah, I will strip you of your clothes and then severe your head'. When she saw the seriousness of the matter, she got out the letter from her lock, for she had hid it in her hair, and they let her go. They went back to the Messenger of Allah, Allah bless him and give him peace. He sent for Hatib and when the latter came, the

Messenger of Allah, Allah bless him and give him peace, asked him: 'Do you recognize this letter?' And when he answered in the affirmative, he asked: 'What drove you to do it?' He said: 'O Messenger of Allah, by Allah, I have not disbelieved since I became Muslim, nor did I betray you since I took your side, nor did I love them [the idolaters] since I departed from them. However, there is not a single person among the Emigrants except that he has someone to defend his closest relatives [in Mecca]. And since I am a stranger among them, and my family lives amongst them, I feared for them, and so I wanted to have some assistance from them, even though I knew that Allah will send His harm upon them and that my letter will be of no avail to them'. The Messenger of Allah, Allah bless him and give him peace, believed and forgave him. This verse was then revealed (O ye who believe! Choose not My enemy and your enemy for allies…). 'Umar ibn al-Khattab stood up and said: 'O Messenger of Allah, let me strike the neck of this hypocrite!' But the Messenger of Allah, Allah bless him and give him peace, said: 'O 'Umar, what do you know? It could be that Allah has looked at the people of Badr and said: 'Do what you please for I have forgiven you' ". Abu Bakr Ahmad ibn al-Hasan ibn 'Amr informed us> Muhammad ibn Ya'qub> al-Rabi'> al-Shafi'i> Sufyan ibn 'Uyaynah> 'Amr ibn Dinar> al-Hasan ibn Muhammad ibn 'Ali> 'Ubayd Allah ibn Abi Rafi'> 'Ali who said: "The Messenger of Allah, Allah bless him and give him peace, sent us, al-Zubayr, al-Miqdad ibn al-Aswad and me, saying: 'Proceed to the meadow of Khakh where you will find a woman on a camel-borne sedan chair who has a letter'. And so we set off riding our horses and proceeded until we found a woman on a camel-borne sedan chair. We said to her: 'Take the letter out'. She said: 'I do not have any letter!' We said to her: 'You will either give us the letter or we will strip you naked'. When she heard this, she got the letter from her braids. We took it to the Messenger of Allah, Allah bless him and give him peace. The letter read: 'From Hatib ibn Abi Balta'ah to some people of the idolaters of Mecca', and informed them about some of what the Messenger of Allah, Allah bless him and give him peace, intended to do. The Prophet, Allah bless him and give him peace, asked Hatib: 'What is this, O Hatib?' Hatib answered: 'Do not be hasty [in judging me], I am a man who is just annexed to the Quraysh, for I am not a Qurashite. All the Emigrants you have with you have relatives who will protect their own relatives. I have no relatives in Mecca, and since I lacked relatives I wanted to get some assistance from them. By Allah, I did not do it because I doubt my religion nor because I have accepted disbelief after choosing Islam'. The Messenger of Allah, Allah bless him and give him peace, said: 'He has said the truth!' But 'Umar exclaimed: 'Let me strike the neck of this hypocrite!' The Prophet, Allah bless him and give him peace, said: 'He has taken part in the Battle of Badr; and you do not know, perhaps Allah has looked at those who took part in the Battle of Badr and said: 'Do as you please for I have forgiven you'. Then this verse was revealed (O ye who believe! Choose not My enemy and your enemy for allies…)". This was narrated by Bukhari from al-Humaydi and by Muslim from Abu Bakr ibn Shaybah and another group, all of whom related it from Sufyan.

[60:6-8]

(Verily ye have in them a goodly pattern for everyone who looketh to Allah and the Last Day…) [60:6-8]. Allah, exalted is He, says to the believers: "You have in Abraham as well as in the prophets and friends of Allah good role models, regarding their declaration of enmity towards their relatives who were idolaters, which should be emulated". So when this verse was revealed, the believers declared their relatives who were idolaters to be their enemies. They showed this enmity to them and absolved themselves of all the things that they did or believed in. Allah, exalted is He, knew that this was hard on the believers and so He revealed (It may be that Allah will ordain love between you and those of them with whom ye are at enmity) [60:7]. And He did just that when many of them embraced Islam, thus becoming brothers and friends. Consequently, they mingled with and married from among each other. The Messenger of Allah, Allah bless him and give him peace, married Umm Habibah, the daughter of Abu Sufyan ibn Harb. As a result, Abu Sufyan mellowed a little. When he heard of the news of his daughter's marriage, he said while he was still an idolater: "He is an outstanding person, no harm shall come to him". Abu Salih Mansur ibn 'Abd al-Wahhab al-Bazzaz informed us> Abu 'Amr Muhammad ibn Ahmad al-Hiri> Abu Ya'la> Ibrahim ibn al-Hajjaj> 'Abd Allah ibn al-Mubarak> Mus'ab ibn Thabit> 'Ami ibn 'Abd Allah ibn al-Zubayr> his father who said: "Qutaylah bint 'Abd al-'Uzza went to visit her daughter Asma' bint Abi Bakr and took with her gifts: desert lizards, clarified butter and dry cheese. However, Asma' refused to let her in her house and rejected her gifts. 'A'ishah went on behalf of Asma' to ask the Prophet, Allah bless him and give him peace, about this. Allah, exalted is He, revealed (Allah forbiddeth you not those who warred not against you on account of religion) [60:8]. Asma' then let her mother into her house and accepted her gifts". This was narrated by al-Hakim Abu 'Abd Allah in his Sahih> Abu'l-'Abbas al-Sayyari> 'Abd Allah al-Ghazal> Ibn Shaqiq> Ibn al-Mubarak.

[60:10]

(O ye who believe! When believing women come unto you as fugitives, examine them. Allah is Best Aware of their faith…) [60:10]. Ibn ‘Abbas said: "On the year of Hudaybiyyah, the idolaters of Mecca signed a peace treaty with the Messenger of Allah, Allah bless him and give him peace. This treaty stipulated that whoever of the people of Mecca runs away to him from them should be returned to them, and whoever of his Companions runs away to the people of Mecca will not be returned. They wrote the treaty and sealed it. Just after signing the treaty, Subay‘ah bint al-Harith al-Aslamiyyah went to the Prophet, Allah bless him and give him peace, while he was still at al-Hudaybiyyah. Her husband, who was an unbeliever came and said: ‘O Muhammad, return my wife to me, for you had agreed to return to us whoever runs away to you. The ink of the treaty has not dried yet’. Allah, exalted is He, then revealed this verse". Al-Hasan ibn Muhammad al-Farisi informed us> Muhammad ibn ‘Abd Allah ibn al-Fadl> Ahmad ibn Muhammad ibn al-Hasan al-Hafiz> Muhammad ibn Yahya> Hasan ibn al-Rabi‘ ibn al-Khashshab> Ibn Idris> Muhammad ibn Ishaq> al-Zuhri who said: "I entered in on ‘Urwah ibn al-Zubayr while he was writing a letter to Ibn Hunaydah, the aid of al-Walid ibn ‘Abd al-Malik, in reply to his question about the words of Allah, exalted is He, (O ye who believe! When believing women come unto you as fugitives, examine them). He wrote to him: ‘The Messenger of Allah, Allah bless him and give him peace, signed a peace treaty with the Quraysh on the day of al-Hudaybiyyah. The treaty stipulated that he should return to them whoever goes to him without the permission of his custodian. When women emigrated [from Mecca to the Prophet, Allah bless him and give him peace,] Allah, exalted is He, refused to turn them back to the idolaters after it has been ascertained that they had migrated for Islam. This examination consisted of giving back their dowers to the idolaters if they are kept back [with the Muslims], provided that the idolaters give back the dowers of the wives of Muslims who stayed back in Mecca’. He said: ‘That is the judgement of Allah with which He judges between them. The Messenger of Allah, Allah bless him and give him peace, therefore, kept back women and sent back to the Quraysh the men who had run away from them’ ".

[60:13]

(O ye who believe! Be not friendly with a folk with whom Allah is wroth…) [60:13]. This verse was revealed about some poor Muslims who used to inform the Jews of the news of Muslims and keep in touch with them. They got in exchange some of their fruits. And so Allah, glorified and exalted is He, warned them against this.

(As-Saff)

[61:1-4]

(All that is in the heavens and all that is in the earth glorifieth Allah, and He is the Mighty, the Wise) [61:1-4]. Muhammad ibn Ja‘far informed us> Muhammad ibn ‘Abd Allah ibn Zakariyya> Muhammad ibn ‘Abd al-Rahman al-Daghuli> Muhammad ibn Yahya> Muhammad ibn Kathir al-San‘ani> al-Awza‘i> Yahya ibn Abi Kathir> Abu Salamah> ‘Abd Allah ibn Salam who said: "We sat — a group of Companions of the Messenger of Allah, Allah bless him and give him peace — and reminded each other. We said: ‘If only we knew the most beloved works to Allah, glorified and exalted is He, for we would then perform them’. Allah, exalted is He, therefore, revealed (Lo! Allah loveth them who battle for His cause in ranks, as if they were a solid structure) [61:4] up to the end of the Surah. The Messenger of Allah, Allah bless him and give him peace, read it to us". (O ye who believe! Why say ye that which ye do not?) [61:2-4]. The commentators of the Qur'an said: "Some Muslims used to say: ‘If we knew the most beloved works to Allah, exalted is He, we would spend our wealth and persons in their sake’. And so Allah, exalted is He, directed them to the most beloved works to Him, saying (Lo! Allah loveth them who battle for His cause in ranks, as if they were a solid structure…) But when Muslims were tested at the Battle of Uhud, they retreated, and so Allah, exalted is He, revealed (O ye who believe! Why say ye that which ye do not?)".

[62:11]

(But when they spy some merchandise or pastime they break away to it…) [62:11]. Master Abu Tahir al-

Ziyadi informed us> Abu'l-Hasan 'Ali ibn Ibrahim> Muhammad ibn Muslim ibn Warah> al-Hasan ibn 'Atiyyah> Isra'il> Husayn ibn 'Abd al-Rahman> Abu Sufyan> Jabir ibn 'Abd Allah who said: "The Messenger of Allah, Allah bless him and give him peace, was standing, delivering a sermon one Friday, when a caravan arrived from Syria. People left the mosque and went out to attend to it; only twelve people remained seated. Allah, glorified and exalted is He, then revealed (But when they spy some merchandise or pastime they break away to it and leave thee standing)". This was narrated by Bukhari> Hafs ibn 'Umar> Khalid ibn 'Abd Allah> Husayn. Muhammad ibn Ibrahim al-Muzakki informed us> Abu Bakr ibn 'Abd Allah ibn Yahya al-Talhi> Ja'far ibn Ahmad ibn 'Imran al-Shashi> 'Abd Allah ibn Ahmad ibn 'Abd Allah ibn Yunus> 'Abthar ibn al-Qasim> Husayn> Salim ibn Abi al-Ja'd> Jabir ibn 'Abd Allah: "It was Friday and we were with the Messenger of Allah, Allah bless him and give him peace, when a caravan transporting food passed by. Except for twelve men, everyone left to attend to it, and so the verse of Friday (Ayat al-Jumu'ah) was revealed". This was narrated by Muslim> Ishaq ibn Ibrahim> Jarir and also by al-Bukhari in Kitab al-Jumu'ah> Mu'awiyah ibn 'Amr> Za'idah; both Jariri and Ibn Za'idah related it from Husayn. The commentators of the Qur'an said: "The people of Medina were suffering from hunger and a rise in prices. And it happened that Dihyah ibn Khalifah al-Kalbi arrived from a business trip to Syria. His arrival was announced to people by beating a drum while the Messenger of Allah, Allah bless him and give him peace, was standing, delivering the Friday sermon. People left the mosque such that only twelve people remained inside, including Abu Bakr and 'Umar. This verse was then revealed, and the Prophet, Allah bless him and give him peace, said: 'By Him in Whose Hand is Muhammad's soul, had you followed each other, such that none of you remained, the valley would have inundated you with fire' ".

[63:7]

(They it is who say: Spend not on behalf of those (who dwell) with Allah's messenger…) [63:7]. 'Abd al-Rahman ibn 'Abdan informed us> Muhammad ibn 'Abd Allah ibn Muhammad al-Hafiz> Abu'l-'Abbas Muhammad ibn Ahmad al-Mahbubi> Sa'id ibn Mas'ud> 'Ubayd Allah ibn Musa> Isra'il> Abu Sa'id al-Azdi> Zayd ibn Arqam who said: "We went out in a military expedition with the Messenger of Allah, Allah bless him and give him peace, and some desert Arabs came along with us. We used to hasten for water but the desert Arabs always preceded us to it. Once a desert Arab got to the water first, he would fill the pond, circle it with stones and place a leather mat on it until his friends would arrive. One man from the Helpers came along wanting to let his camel drink from one such pond, but a desert Arab refused to let him use the pond. The Helper removed one of the stones encircling the water which caused the water to spill. The desert Arab grabbed a piece of wood and struck him on the head, fracturing his skull in the process. The Helper went to 'Abd Allah ibn Ubayy, the leader of the hypocrites, and informed him of the incident. This Helper was one of the followers of Ibn Ubayy. 'Abd Allah ibn Ubayy got very angry and said: 'Do not spend on those who are with the Messenger of Allah, until they [i.e. the desert Arabs] disperse'. He also said to his followers: 'When you go back to Medina, let the most powerful drive the weakest out of Medina'. Zayd ibn Arqam said: 'I was riding behind my uncle and I heard what 'Abd Allah said. I told my uncle of what I heard and he informed the Messenger of Allah, Allah bless him and give him peace. The Messenger of Allah, Allah bless him and give him peace, then summoned 'Abd Allah ibn Ubayy. But the latter denied that he ever said what he was accused of and swore that he never said it. The Messenger of Allah, Allah bless him and give him peace, believed him and disbelieved me. My uncle came to me and said: 'All you have done is that you caused the Messenger of Allah, Allah bless him and give him peace, to loath you and the Muslims to give you the lie'. Nobody had suffered the same distress which I did as a result of this. However, as I was walking one day with the Messenger of Allah, Allah bless him and give him peace, he approached me, rubbed my ear and smiled at me. I would not have exchanged this for the whole world. The following morning, the Messenger of Allah, Allah bless him and give him peace, read Surah al-Munafiqun (When the hypocrites come unto thee (O Muhammad) they say: We bear witness that thou art indeed His messenger… They it is who say: Spend not on behalf of those (who dwell) with Allah's messenger that they may disperse) [63:1-7] until he reached (… the mightier will soon drive out the weaker) [63:8]' ". The commentators of the Qur'an and authors of the biography of the Prophet, Allah bless him and give him peace, said: "The Messenger of Allah prepared a military expedition against Banu'l-Mustaliq, and on his way to them he camped at a source of water, called al-Muraysi', which belonged to them. People came forward to get water. 'Umar ibn al-Khattab had with him a hireling from Banu Ghifar by the name of Jahjah ibn Sa'id. The latter led 'Umar's horse to drink. A jostle about the water ensued between Jahjah and Sinan al-Juhani, the ally of Banu 'Awf from the Khazraj and the two of them had a fight. Al-Juhani cried: 'O Helpers [help!]' and the Ghifari shouted: 'O Emigrants [help!]' A

poor man from the Emigrants by the name of Ju'al came to the rescue of Jahjah. 'Abd Allah ibn Ubayy said to him: 'You, out of all people!' Ju'al said: 'And what stops me from getting involved?' And he let his tongue loose on 'Abd Allah ibn Ubayy. 'Abd Allah ibn Ubayy then said: 'By Him through Whom one swears, I will leave you now, but you will see what will happen to you'. 'Abd Allah was furious. He commented further: 'By Allah, our situation with these people is as one poet has once said: Fatten your dog, it will devour you. Verily, by Allah, if we do return to Medina, the mighty amongst us shall drive out the weak from it'. By the mighty he was referring to himself and by the weak to the Messenger of Allah, Allah bless him and give him peace. He then addressed those who were present from among his own people, saying: 'You have brought this on yourselves: you welcomed them in your land and shared with them your wealth. By Allah, if you were to withhold your surplus of food from Ju'al and his family, they would not oppress you and might even leave your land. Do not, therefore, spend on them until they disperse from Muhammad'. Zayd ibn Arqam, who was there present, said: 'By Allah, you are the one who is weak, isolated and hated amongst your own people while Muhammad is mighty by the will of the All-merciful and affection of all Muslims. By Allah, I will never love you after what you have just said!' 'Abd Allah said to him: 'Be quiet, I was just jesting'. Zayd ibn Arqam went straight to the Messenger of Allah, Allah bless him and give peace, and informed him of what had happened. 'Umar ibn al-Khattab who was there said: 'O Messenger of Allah, let me strike his neck!' 'If you did that, a lot of people in Yathrib will rise to avenge him', answered the Prophet, Allah bless him and give him peace. 'Umar said: 'If you dislike that he be killed by a man from the Emigrants, then ask Sa'd ibn 'Ubadah, Muhammad ibn Maslamah or 'Ubadah ibn Bishr to kill him'. The Messenger of Allah, Allah bless him and give him peace, said: 'People will say, in that case, that Muhammad is killing his own Companions'. The Messenger of Allah, Allah bless him and give him peace, then sent for 'Abd Allah ibn Ubayy and, when he came, asked him: 'Did you say the things which were reported to me about you?' 'Abd Allah said: 'By Him who revealed the Book to you, I did not say any such thing; Zayd is a liar!' 'Abd Allah was treated as a noble and highly-respected person by his people. Those who were present among the Helpers said: 'O Messenger of Allah, 'Abd Allah is our leader and chief, do not believe what one boy of the Helpers says about him; he could be mistaken about what he has heard and did not report it properly'. The Messenger of Allah, Allah bless him and give him peace, gave 'Abd Allah the benefit of the doubt. The fingers of blame among the Helpers all pointed to Zayd. They all gave him the lie. His uncle said to him: 'All you have done is that the Messenger of Allah, Allah bless him and give him peace, has given you the lie and the Muslims detest you'. After this, Zayd was ashamed to go near the Prophet, Allah bless him and give him peace. When the Messenger of Allah, Allah bless him and give him peace, departed he was met by Usayd ibn Hudayr. The Prophet, Allah bless him and give him peace, said to him: 'Did you hear what your man. Abd Allah ibn Ubayy, said?' 'And what did he say?' asked Usayd. 'He claimed that upon returning to Medina the mighty will drive out the weak'. Usayd: 'It is you, O Messenger of Allah, who will drive him out, if you wish. You are the mighty and he is the weak'. Then he said: 'O Messenger of Allah, be gentle with him; by Allah, Allah has brought you when his people were preparing to crown him as their king. He thinks that you have deprived him of kingship'. When 'Abd Allah ibn 'Abd Allah ibn Ubayy heard about what his father had said, he went to the Messenger of Allah, Allah bless him and give him peace, and said: 'I heard that you want to kill 'Abd Allah ibn Ubayy for what you heard about him. If you are to do it, command me to kill him. I will bring you his head! By Allah, the Khazraj know that they do not have a man who is more dutiful toward his parents than I am. And I fear that if you were to ask someone to kill him, my ego will not permit me to look at the killer of 'Abd Allah walking among people and I would kill him and enter hellfire for killing a believer'. The Messenger of Allah, Allah bless him and give him peace, said: 'We will rather treat him well as long as he is with us'. When the Messenger of Allah, Allah bless him and give him peace, returned to Medina, Zayd ibn Arqam said: 'I stayed at home because of anxiety and shame. Then Allah, exalted is He, revealed Surah al-Munafiqun, confirming my words and giving the lie to 'Abd Allah. When this Surah was revealed, the Messenger of Allah, Allah bless him and give him peace, grabbed Zayd's ear and said: 'O Zayd, Allah has confirmed what you heard'. 'Abd Allah was then approaching Medina. His son, 'Abd Allah ibn 'Abd Allah, went to camp at a spot where all the roads to Medina converged. When 'Abd Allah reached that spot, his son said to him: 'Go back!' 'Abd Allah exclaimed, 'Woe unto you, what ails you!' His son said: 'By Allah, you will never enter it except by leave of the Messenger of Allah, Allah bless him and give him peace, so that you would know today who is the mighty and who is the weak'. 'Abd Allah complained to the Messenger of Allah, Allah bless him and give him peace, about what his own son did, and the Messenger of Allah, Allah bless him and give him peace, sent to 'Abd Allah ibn 'Abd Allah asking him to let his father enter Medina. When he received the order of the Messenger of Allah, Allah bless him and give him peace, he said: 'Yes, now you can enter!' And he entered Medina. When this Surah was revealed and it was clear that he lied, people said to

him: 'O Abu Hubab! Severe verses of the Qur'an have been revealed about you, why do you not go to the Messenger of Allah, Allah bless him and give him peace, so that he asks forgiveness for you'. But he just turned his face away. This is what is referred to by the saying of Allah, exalted is He (And when it said unto them: Come! The messenger of Allah will ask forgiveness for you! They avert their faces…) [63:5]".

[64:14]

(O ye who believe! Lo! among your wives and your children there are enemies for you, therefor beware of them. And if ye efface and overlook and forgive, then lo! Allah is Forgiving, Merciful) [64:14]. Said Ibn 'Abbas: "Some men used to embrace Islam but, upon trying to migrate, were prevented from doing so by their families and children. The latter would plead with them, saying: 'We plead with you, by Allah, not to leave your family and clan and depart to Medina where you have no family or wealth'. Some of these men took pity on their family and children and stayed back, thus failing to migrate, and so Allah, exalted is He, revealed this verse". Ahmad ibn 'Abd Allah ibn Ahmad al-Shaybani informed us> Abu'l-Fadl Ahmad ibn Isma'il ibn Yahya ibn Hazim> 'Umar ibn Muhammad ibn Bujayr> Muhammad ibn 'Umar al-Maqdimi> Ash'ath ibn 'Abd Allah> Shu'bah> Isma'il ibn Abi Khalid who said: "Some men used to embrace Islam but then faced the rebuke of their families and children, and so this verse was revealed (O ye who believe! Lo! among your wives and your children there are enemies for you, therefor beware of them…)". Reporting from Ibn 'Abbas, 'Ikrimah said: "This refers to those who were prevented by their families from emigrating to Medina. When they finally migrated and saw that people had gained a clear understanding of the religion, they were about to punish those members of their family who prevented them from migrating, and so Allah, exalted is He, revealed (And if ye efface and overlook and forgive, then lo! Allah is Forgiving, Merciful)".

(At-Talâq)

[65:1]

(O Prophet! When ye (men) put away women, put them away for their (legal) period…) [65:1]. Qatadah reported that Anas said: "The Messenger of Allah, Allah bless him and give him peace, divorced Hafsah and so Allah, exalted is, revealed this verse. It was said to him: 'Take her back, for she is one who fasts often and stands up in night vigil prayer' often, and she is one of your wives in the Garden' ". Al-Suddi said: "This verse was revealed about 'Abd Allah ibn 'Umar who divorced his wife while she was in her menses. The Messenger of Allah, Allah bless him and give him peace, ordered him to take her back and keep her until the period of her menses was over and then wait again until she was in her menses. When she became pure, he was free to divorce her provided that he did not sleep with her before that, for this was the waiting period which Allah has commanded to observe". Mansur ibn 'Abd al-Wahhab ibn Ahmad al-Shalanji> Abu 'Amr Muhammad ibn Ahmad al-Hiri> Muhammad ibn Zanjawayh> 'Abd al-'Aziz ibn Yahya> al-Layth ibn Sa'd> Nafi'> Ibn 'Umar who divorced his wife one single divorce while she was still in her menses. The Messenger of Allah, Allah bless him and give him peace, commanded him to keep her until the period of her menses was over. He had then to wait until she was in her period, and if he was still determined to divorce, he had to wait until her period was over, provided that he did not sleep with her before divorcing her. This was the waiting period in which Allah, exalted is He, has ordered that women be divorced. This was narrated by Bukhari and Muslim from Qutaybah and al-Layth respectively.

[65:3]

(And whosoever keepeth his duty to Allah, Allah will appoint a way out for him, And will provide for him from (a quarter) whence he hath no expectation) [65:3]. This verse was revealed about 'Awf ibn Malik al-Ashja'i whose son was imprisoned by the idolaters. He went to the Messenger of Allah, Allah bless him and give him peace, and complained to him about his poverty, saying: "The enemy has imprisoned my son and his mother is very distressed, what do you advise me to do?" The Prophet, Allah bless him and give him peace, said to him: "Be fearful of Allah and be patient. I also command you and your wife to often repeat 'there is no strength or might except by Allah' ". So he went home and said to his wife: "The Messenger of Allah, Allah bless him and give him peace, commanded both of us to often repeat 'there is no strength or might except by Allah' ". She said: "How good is that with which he has commanded us!" And they both started saying it straightaway. It happened that the enemy became distracted from their son and the latter led their sheep

away and fled. He brought these sheep to his father; they were four thousand heads. This verse was revealed about this incident. 'Abd al-'Aziz ibn 'Abdan informed us> Muhammad ibn 'Abd Allah ibn Nu'aym> Abu'l-Qasim al-Hasan ibn Muhammad ibn al-Husayn al-Sakuni> 'Ubayd ibn Kathir al-'Amiri> 'Abbad ibn Ya'qub> Yahya ibn Adam> Isra'il> 'Ammar ibn Mu'awiyah> Salim ibn Abi al-Ja'd> Jabir ibn 'Abd Allah who said: "This verse (And whosoever keepeth his duty to Allah, Allah will appoint a way out for him, And will provide for him from (a quarter) whence he hath no expectation) was revealed about a man from Ashja'. This man was poor but had numerous children. He went to the Messenger of Allah, Allah bless him and give him peace, and asked him for help. The Prophet, Allah bless him and give him peace, told him: 'Fear Allah and be patient!' The man went back to his companions and when they asked him about what the Prophet had given him, he said: 'He did not give me anything; he simply said: Fear Allah and be patient'. Not long after this, a son of this man, who had been captured by the enemy, brought him sheep. The man went to the Messenger of Allah, Allah bless him and give him peace, to ask him about what he should do with the sheep, and told him the full story. The Messenger of Allah, Allah bless him and give him peace, said to him: 'Keep them, they are yours' ".

[65:4]

(And for such of your women as despair of menstruation…) [65:4]. Said Muqatil: "When the verse (Women who are divorced shall wait, keeping themselves apart…), Kallad ibn al-Nu'man ibn Qays al-Ansari said: 'O Messenger of Allah, what is the waiting period of the woman who does not menstruate and the woman who has not menstruated yet? And what is the waiting period of the pregnant woman?' And so Allah, exalted is He, revealed this verse". Abu Ishaq al-Muqri' informed us> Muhammad ibn 'Abd Allah ibn Hamdun> Makki ibn 'Abdan> Abu'l-Azhar> Asbat ibn Muhammad> Mutarrif> Abu 'Uthman 'Amr ibn Salim who said: "When the waiting period for divorced and widowed women was mentioned in Surah al-Baqarah, Ubayy ibn Ka'b said: 'O Messenger of Allah, some women of Medina are saying: there are other women who have not been mentioned!' He asked him: 'And who are they?' He said: 'Those who are too young [such that they have not started menstruating yet], those who are too old [whose menstruation has stopped] and those who are pregnant'. And so this verse (And for such of your women as despair of menstruation…) was revealed".

(At-Tahrîm)

[66:1]

(O Prophet! Why bannest thou that which Allah hath made lawful for thee…) [66:1]. Muhammad ibn Mansur al-Tusi informed us> 'Ali ibn 'Umar ibn Mahdi> al-Husayn ibn Isma'il al-Mahamili> 'Abd Allah ibn Shabib> Ishaq ibn Muhammad> 'Abd Allah ibn 'Umar> Abu'l-Nadr, the client of 'Umar ibn 'Abd Allah> 'Ali ibn 'Abbas> Ibn 'Abbas> 'Umar who said: "The Messenger of Allah, Allah bless him and give him peace, entered the house of Hafsah along with the mother of his son, Mariyah. When Hafsah found him with her [in an intimate moment], she said: 'Why did you bring her in my house? You did this to me, to the exception of all your wives, only because I am too insignificant to you'. He said to her: 'Do not mention this to 'A'ishah; she is forbidden for me [i.e. Mariyah] if I ever touch her'. Hafsah said: 'How could she be forbidden for you when she is your slave girl?' He swore to her that he will not touch her and then said: 'Do not mention this incident to anyone'. But she went ahead and informed 'A'ishah. The Prophet, Allah bless him and give him peace, decided not to go to his wives for a month. He stayed away from them twenty nine days when Allah, glorious and exalted is He, revealed (O Prophet! Why bannest thou that which Allah hath made lawful for thee, seeking to please thy wives?)". Abu Ibrahim Isma'il ibn Ibrahim al-Wa'iz informed us> Bishr ibn Ahmad ibn Bishr> Ja'far ibn al-Hasan al-Firyabi> Minjab ibn al-Harith> 'Ali ibn Mushir> Hisham ibn 'Urwah> his father> 'A'ishah who said: "The Messenger of Allah, Allah bless him and give him peace, used to like sweet and honey. It was also his habit to go to his wives after finishing the 'Asr prayer. In one occasion he went to Hafsah bint 'Umar and stayed with her more than he usually did. When I found out about this, I enquired about the reason and I was told that a woman from her clan gifted her with a pot of honey which she offered to the Prophet, Allah bless him and give him peace. I said to myself: by Allah I will spoil it for him. I said to Sawdah bint Zam'ah: 'When he comes to your apartment and draws closer to you, say: O Messenger of Allah, did you eat Maghafir?' When he says: 'Hafsah fed me some honey', say: 'The bees which produced it must have eaten the 'Urfut'. I will say the same thing, and you, Safiyyah, should say the same'. Sawdah said: 'By Allah, the moment he stood at the door I was about to begin what she commanded me to do'.

When he drew closer to her she said: 'O Messenger of Allah, did you eat Maghafir?' 'No!' he replied. She said: 'Then, what is this smell on you?' He said: 'Hafsah fed me some honey!' she said: "The bees which produced it must have eaten the 'Urfut'. When he came to me, I said the same thing. And when he went to Safiyyah she also repeated the same thing. When it was Hafsah's turn and the Prophet went to her, she said to him: 'O Messenger of Allah, shall I feed you some of that honey?' He said: 'I do not feel like it!' Sawdah said: 'Glory be to Allah, we have deprived him [of honey]'. But I said to her: 'Be quiet!' " This was narrated by Bukhari from Farwah ibn Abi al-Maghra', and also by Muslim from Suwayd ibn Sa'id ; and both Farwah and Suwayd related it from 'Ali ibn Mushir. Abu 'Abd al-Rahman ibn Abi Hamid informed us> Zahir ibn Ahmad> al-Husayn ibn Muhammad ibn Mus'ab> Yahya ibn Hakim> Abu Dawud> 'Amir al-Khazzaz> Ibn Abi Mulaykah who related that Sawdah bint Zam'ah had relatives from her mother's side in the Yemen who used to gift her honey. Among all the wives of the Prophet, Allah bless him and give him peace, Hafsah and 'A'ishah were very close to each other. One of them said to the other: "Do you not see this? He goes to her when it is not her turn just to have some of that honey. So when he comes to you hold your nose, and when he asks you about the reason, say: I smell something in you that I do not know what it is. When he comes to me, I shall say the same thing". When the Prophet, Allah bless him and give him peace, went to her she held her nose. He asked her: "What's wrong?" She said: "I smell something in you and I think it is the smell of Maghafir". The Messenger of Allah, Allah bless him and give him peace, used to put on him good perfume whenever he found it. When he went to his other wife and she said the same thing. He said: "So-and-so said the same thing to me; this must be something that I ate at the house of Sawdah, and, by Allah, I will never eat it again!" Ibn Abi Mulaykah reported that Ibn 'Abbas said: "The verse (O Prophet! Why bannest thou that which Allah hath made lawful for thee, seeking to please thy wives?) was revealed about this [the incident reported above]".

[66:4]

(If ye twain turn unto Allah repentant, (ye have cause to do so) for your hearts desired (the ban)…) [66:4]. Abu Mansur al-Mansuri informed us> Abu'l-Hasan al-Daraqutni> al-Husayn ibn Isma'il> 'Abd Allah ibn Shabib> Ahmad ibn Muhammad ibn 'Abd al-'Aziz> his father> al-Zuhri> 'Ubayd Allah ibn 'Abd Allah> Ibn 'Abbas who said: "Hafsah found the Messenger of Allah, Allah bless him and give him peace, with Umm Ibrahim when it was 'A'ishah's turn. She said to him: 'I will definitely inform her!' The Messenger of Allah, Allah bless him and give him peace, said: 'She is forbidden for me if I touch her again'. Hafsah went ahead and informed 'A'ishah. Allah informed His Messenger of this and he let Hafsah know some of the things she said. She asked him: 'Who informed you of this?' He said: '(The Knower, the Aware hath told me) [66:3]'. The Messenger of Allah, Allah bless him and give him peace, stayed away from his wives for a month and then Allah, glorious and exalted is He, revealed: (If ye twain turn unto Allah repentant, (ye have cause to do so) for your hearts desired (the ban)…)".

[67:13]

(And keep your opinion secret or proclaim it…) [67:13]. Said Ibn 'Abbas: "This was revealed about the idolaters who used to slander the Messenger of Allah, Allah bless him and give him peace. Gabriel, peace be upon him, informed him about what they said about him and the things with which they slandered him. Some of them used to say to others: 'Lower your voices lest Muhammad's Allah hears you' ".

[68:4]

(And lo! thou art of a tremendous nature) [68:4]. Abu Bakr al-Harithi informed us> 'Abd Allah ibn Muhammad ibn Muhammad ibn Hayyan> Ahmad ibn Ja'far> ibn Nasr al-Jamal> Jarir ibn Yahya> Husayn ibn 'Ulwan al-Kufi> Hisham ibn 'Urwah> his father> 'A'ishah who said: "No one had a better character than the Messenger of Allah, Allah bless him and give him peace. Never did anyone among his Companions, or household, call him except that he said: 'I am at your service!' this is why Allah, glorious and majestic is He, revealed (And lo! thou art of a tremendous nature)".

[68:51]

(And lo! those who disbelieve would fain disconcert thee…) [68:51]. This verse was revealed when the

disbelievers wanted to give the evil eye to the Messenger of Allah, Allah bless him and give him peace. Some people from the Quraysh looked once at him and said: "We have never seen anyone like him or like his proofs". The Banu Asad were renowned for their evil eye. A fat camel or cow would pass by one of them and, after giving it the evil eye, he would say to his slave-girl: "O girl, take a large basket and a silver coin and bring us some of the meat of this!" The camel or cow would fall dead straight after that and would then be hamstrung. Said al-Kalbi: "There was a man from the Arabs who used to abstain from food for two or three days and then raise part of his tent, upon the passing by of cattle, and say: 'There are no grazing camels or sheep today better than these', and the cattle would not proceed far before some of them would fall dead. The disbelievers requested this man to give the evil eye to the Messenger of Allah, Allah bless him and give him peace, but Allah, exalted is He, protected His Prophet and revealed this verse".

[69:12]

(…and that remembering ears (that heard the story) might remember) [69:12]. Abu Bakr al-Tamimi informed us> 'Abd Allah ibn Muhammad ibn Ja'far> al-Walid ibn Abban> al-'Abbas al-Duri> Bishr ibn Adam> 'Abd Allah ibn al-Zubayr> Salih ibn Haytham> Buraydah who reported that the Messenger of Allah, Allah bless him and give him peace, said to 'Ali: "Allah has commanded me to draw you closer to me and not exclude you and that I teach you so that you understand; and Allah has taken it upon Himself that you understand", and then this verse was revealed (and that remembering ears (that heard the story) might remember).

(Al-Ma‘ârij)

[70:1]

(A questioner questioned concerning the doom about to fall) [70:1]. This verse was revealed about al-Nadr ibn al-Harith when he said [as reported in the Qur'an] (O Allah! if this be indeed the truth from Thee, then rain down stones on us or bring on us some painful doom!) [8:32], and so he prayed against himself and asked for chastisement. He got what he asked for at the Battle of Badr when he was killed in captivity. And the verse (A questioner questioned concerning the doom about to fall) was revealed about him.

[70:38-39]

(Doth every man among them hope to enter the Garden of Delight? Nay…) [70:38-39]. The commentators of the Qur'an said: "The idolaters used to gather round the Prophet, Allah bless him and give him peace, to listen to him but did not benefit from him. Instead, they gave him the lie and mocked him. They said: 'If these were to enter Paradise, we shall certainly enter it before them, and we will have more wealth therein than they will ever have'. And so Allah, exalted is He, revealed this verse".

(Al-Muddaththir)

[74:1-4]

(O thou enveloped in thy cloak…) [74:1-4]. Abu Ishaq Ahmad ibn Ibrahim al-Muqri' informed us> 'Abd al-Malik ibn al-Walid> his father> al-Awza'i> Yahya ibn Abi Kathir> Abu Salamah> Jabir who related that the Messenger of Allah, Allah bless him and give him peace, said to them: "I stayed in Hira' for a month and when my stay came to an end, I came down. As I was in the middle of the valley, I was called. I looked in front and behind me, to my right and to my left, but could not see anyone. I was called once again. I raised my head, and I saw on a throne in midair [i.e. Gabriel peace be upon him]. I said: 'Wrap me up, wrap me up!' And they threw water over me. Allah, glorified and majestic is He, then revealed (O thou enveloped in thy cloak, Arise and warn! Thy Lord magnify, Thy raiment purify)". Narrated by Muslim> Zuhayr ibn Harb> al-Walid ibn Muslim> al-Awza'i.

[74:11-24]

(Leave Me (to deal) with him whom I created lonely…) [74:11-24]. Abu'l-Qasim al-Hudhami informed us>

Muhammad ibn ‘Abd Allah ibn Nu‘aym Muhammad ibn ‘Ali al-Saghani> Ishaq ibn Ibrahim al-Dabari> ‘Abd al-Razzaq> Ma‘mar> Ayyub al-Sikhtiyyani> ‘Ikrimah> Ibn ‘Abbas who related that al-Walid ibn al-Mughirah went to the Prophet, Allah bless him and give him peace, who read the Qur’an to him and it seemed as if his heart softened to it. Abu Jahl heard of this. He went to him and said: “O uncle, your clan want to collect money to give it to you, for you went to Muhammad exposing yourself to his message”. He said: “The Quraysh know well that I am among its wealthiest”. Abu Jahl said: “Then say something about him which will let your people know that you condemn and dislike him”. He said: “But what shall I say? By Allah, there is not a man among you who is more knowledgeable about poetry and its composition than me. By Allah, what he says does not resemble any poetry. By Allah, the speech which he utters is sweet and graceful, fruitful at the top, copious at the bottom; it has the upper hand and nothing has the upper hand over it. But let me think about what I shall say about it. Then he said [as reported by the Qur’an] (This is naught else than magic from of old) [74:24], which he simply learnt from others”. Allah, exalted is He, then revealed (Leave Me (to deal) with him whom I created lonely…), and the other verses which follows it. Mujahid said: “Al-Walid ibn al-Mughirah was in the habit of visiting the Prophet, Allah bless him and give him peace, and Abu Bakr so much so that the Quraysh thought he was going to embrace Islam. Abu Jahl then said to him: ‘The Quraysh claim that you visit Muhammad and Ibn Abi Quhafah to share food with them’. Al-Walid said to the Quraysh: ‘You are people of noble lineages and sound minds, but you claim that Muhammad is mad. Have you ever seen him seized by a bout of madness?’ They said: ‘No!’ He said: ‘And you claim that he is a soothsayer; have you ever seen him soothsaying?’ They said: ‘No!’ He said: ‘You claim that he is a poet; have you ever heard him utter poetry?’ They said: ‘No!’ He said: ‘You claim that he is a liar; have you ever caught him lying?’ They said: ‘No!’ The Quraysh said to al-Walid: ‘What is he, then?’ He thought for a while, looked and frowned and then said: ‘He is nothing but a sorcerer’, hence Allah’s saying (For lo! he did consider; then he planned…) [74:12] up to His saying (This is naught else than magic from of old)”.

[75:3]

(Thinketh man that We shall not assemble his bones?) [75:3]. This verse was revealed about ‘Adiyy ibn Rabi‘ah. The latter went to the Prophet, Allah bless him and give him peace, and said: “Tell me about the Day of Arising, when is it going to be? How is it going to be?” The Prophet, Allah bless him and give him peace, answered his questions. Then ‘Adiyy said: “If I were to see that Day with my own eyes, I would not accept what you say, O Muhammad, as true nor would I believe in you. Can Allah really assemble these bones?” And so Allah, exalted is He, revealed this verse.

[76:8]

And feed with food the needy wretch, the orphan and the prisoner, for love of Him) [76:8]. ‘Ata’ reported that Ibn ‘Abbas said: “It happened that ‘Ali ibn Abi Talib hired himself one night to water some palm-trees in exchange for some barley. The following morning, he collected his barley and grinded a third of it out of which they made something to eat, called al-Khazirah. When it was cooked, a poor man came begging from them, and so they gave him the food they had prepared. They then prepared a third of the remaining barley and when it was cooked, an orphan came begging from them, and they gave him the food. They then went and prepared what was left of that barley, but when the food was cooked, a prisoner from among the idolaters came to them and they fed him that food and spent the rest of the day without eating anything. This verse was revealed about this incident”.

(‘Abasa)

[80:1-2]

(He frowned and turned away. Because the blind man came unto him) [80:1-2]. This refers to Ibn Umm Maktum. The latter went to see the Prophet, Allah bless him and give him peace, while the latter was meeting 'Utbah ibn Rabi'ah, Abu Jahl ibn Hisham, 'Abbas ibn 'Abd al-Muttalib, and Ubayy and Umayyah the sons of Khalaf. He was calling them to Allah, hoping that they might embrace Islam. Ibn Umm Maktum stood up and said: “O Messenger of Allah, teach me of that which Allah has taught you”. He kept on requesting him and repeating his request, not knowing that he was busy and dealing with someone else. Signs of annoyance appeared on the face of the Messenger of Allah, Allah bless him and give him peace,

because of being repeatedly interrupted. He said in himself: "These chiefs will say: his followers consist of only the blind, lowly people and slaves!" The Messenger of Allah, Allah bless him and give him peace, frowned and turned away from him, and faced toward the people he was addressing. Allah, exalted is He, then revealed these verses. After this, the Messenger of Allah, Allah bless him and give him peace, used to honour him, and would say, whenever he saw him: "Welcome to the one about whom my Lord has rebuked me!" Muhammad ibn 'Abd al-Rahman al-Musahifi informed us> Abu 'Amr Muhammad ibn Ahmad ibn Hamdan> Abu Ya'la> Sa'id ibn Yahya ibn Sa'id> his father> Hisham ibn 'Urwah> 'A'ishah who said: "(He frowned and turned away) was revealed about Ibn Umm Maktum, the blind. The latter went to the Prophet, Allah bless him and give him peace, and kept saying: 'O Messenger of Allah, guide me', while there were with the Messenger of Allah the leaders of the idolaters. The Prophet, Allah bless him and give him peace, kept avoiding him and turning to the others. It is about this that (He frowned and turned away) was revealed". This was revealed by al-Hakim in his Sahih from 'Ali ibn 'Isa al-Hiri> al-'Utabi> Sa'd ibn Yahya.

[80:37]

(Every man that day will have concern enough to make him heedless (of others)) [80:37]. Abu Sa'id ibn Abi 'Amr informed us> al-Hasan ibn Ahmad al-Shaybani> 'Abd Allah ibn Muhammad ibn Muslim> Abu Ja'far Muhammad ibn Ahmad ibn Sinan> Ibrahim ibn Harasah> 'A'idh ibn Shurayh al-Kindi> Anas ibn Malik who reported that 'A'ishah asked the Prophet, Allah bless him and give him peace: "Will we be mustered naked?" He said: "Yes!" She said: "Shame!" And so Allah, exalted is He, revealed (Every man that day will have concern enough to make him heedless (of others)).

[81:29]

(ye will not, unless (it be) that Allah willeth, the Lord of Creation) [81:29]. Ahmad ibn Muhammad ibn Ibrahim al-Tha'labi informed us> Abu Bakr ibn 'Abdus> Abu Hamid ibn Hilal> Ahmad ibn Yusuf al-Sulami> Abu Mushir> Sa'id ibn 'Abd al-'Aziz> Sulayman ibn Musa who said: "When Allah, Glorified and Majestic is He, revealed (Unto whomsoever of you willeth to walk straight) [81:28], Abu Jahl commented 'It is up to us; if we wish we walk straight, and if we do not wish, we will not walk straight'. And so Allah, exalted is He, revealed (ye will not, unless (it be) that Allah willeth, the Lord of Creation)".

(Al-Mutaffifîn)

[83:1]

(Woe unto the defrauders) [83:1]. Abu Isma'il ibn al-Hasan ibn Muhammad ibn al-Husayn al-Naqib> his grandfather Muhammad ibn al-Husayn> Ahmad ibn Muhammad ibn al-Husayn al-Hafiz> 'Abd al-Rahman ibn Bashir> 'Ali ibn al-Husayn ibn Waqid> his father> Yazid al-Nahwi> 'Ikrimah> Ibn 'Abbas who said: "When the Prophet, Allah bless him and give him peace, first moved to Medina, its inhabitants were the worst kind of defrauders, and so Allah, exalted is He, revealed (Woe unto the defrauders: Those who when they take the measure from mankind demand it full). After the revelation of this verse, they became honest in their weighing". Al-Qurazi said: "There were some merchants in Medina who defrauded others. Their transaction were like gambling: buying by means of throwing a pebble on a specific merchandises (Munabadhah) without stipulating any terms or agreeing a contract or by touching the merchandise without looking at it (Mulamasah) or engaging in transactions which involve the risk of losing on both sides (Mukhatarah). And so Allah, exalted is He, revealed this verse. The Messenger of Allah, Allah bless him and give him peace, went then to the marketplace and recited it". Al-Suddi said: "When the Messenger of Allah arrived at Medina, there was there a man called Abu Juhaynah. This man had two scales: he used one scale when he sold things to people and the other when he bought from them. And so Allah, exalted is He, revealed this verse".

(At-Târiq)

[86:1-3]

(By the heaven and the Morning Star; ah, what will tell thee what the Morning Star is! The piercing Star!) [86:1-3]. This was revealed about Abu Talib. He once went to visit the Prophet, Allah bless him and give him

peace, and the latter offered him bread and milk. As Abu Talib was sitting and eating, a meteor fell, filling everything with fire. Abu Talib was scared. He asked: "What on earth can this be?" The Prophet, Allah bless him and give him peace, said: "This is a meteor that was thrown and it is one of the signs of Allah". Abu Talib was amazed, and so Allah, exalted is He, revealed these verses.

[92:5-6]

(As for him who giveth and is dutiful (toward Allah) and believeth in goodness) [92:5-6]. Abu 'Abd Allah Muhammad ibn Ibrahim informed us> Muhammad ibn Ja'far ibn Haytham al-Anbari> Ja'far ibn Muhammad ibn Shakir> Qubaysah> Sufyan al-Thawri> Mansur and al-A'mash> Sa'd ibn 'Ubaydah> Abu 'Abd al-Rahman al-Sulami> 'Ali who related that the Messenger of Allah, Allah bless him and give him peace, said: "There is no one amongst you except that his abode is registered either in Paradise or in hell!" Some asked: "O Messenger of Allah, shall we then not rely [on works]?" He said: "Do perform works, everyone is helped to follow that which he was created for", and then he recited (As for him who giveth and is dutiful (toward Allah) and believeth in goodness, surely We will ease his way unto the state of ease). This was narrated by Bukhari> Abu Nu'aym> al-A'mash and also by Muslim> Abu Zuhayr ibn Harb> Jarir> Mansur. 'Abd al-Rahman ibn Hamdan informed us> Ahmad ibn Ja'far ibn Malik> 'Abd Allah ibn Ahmad ibn Hanbal> Ahmad ibn Muhammad ibn Ayyub> Ibrahim ibn Sa'd> Muhammad ibn Ishaq> Muhammad ibn 'Abd Allah> Ibn Abi 'Atiq> 'Amir ibn 'Abd Allah> someone from his family who related that Abu Quhafah said to his son Abu Bakr: "O my son, I see that you only free weak slaves. If you must free slaves, why do you not free strong ones who would defend you and stand against anyone who would want to harm you?" Abu Bakr responded: "O father, I have my own reasons for doing what I do". It was said: these verses were revealed about him and what his father had said (As for him who giveth and is dutiful (toward Allah) and believeth in goodness) up to the end of the Surah. Someone heard Ibn al-Zubayr say while he was on the pulpit: "Abu Bakr used to buy weak slaves and then free them. His father said to him: 'Why do you not buy slaves who can defend you?' Abu Bakr responded: 'It is not my defence that I seek', and so the following verses were revealed about him (Far removed from it will be the righteous who giveth his wealth that he may grow (in goodness)) [92:17-18] up to the end of the Surah". 'Ata' reported that Ibn 'Abbas said: "Upon embracing Islam, Bilal — who was a slave of 'Abd Allah ibn Jud'an — proceeded to the idols [of the Ka'bah] and defecated on them. The idolaters complained to Ibn Jud'an about what Bilal had done and so he gave Bilal to them along with one hundred camels to be sacrificed for their gods. The idolaters took Bilal and tortured him in the scorchedness of the desert. All he said while he was being tortured was "Uniquely One! Uniquely One!" The Messenger of Allah, Allah bless him and give him peace, happened to pass by him and he said to him: 'The Uniquely One will save you!' The Messenger of Allah, Allah bless him and give him peace, then informed Abu Bakr, saying: 'Bilal is being tortured for the sake of Allah!' Abu Bakr took with him a pound of gold and went and bought Bilal. The idolaters said: 'Abu Bakr did what he did only because he is obliged to Bilal for a favour', and so Allah, exalted is He, revealed (And none hath with him any favour for reward, except as seeking (to fulfil) the purpose of his Lord Most High. He verily will be content) [92:19-21]".

(Ad-Dhuhâ)

[93:1-3]

(By the morning hours, and by the night when it is stillest, thy Lord hath not forsaken thee nor doth He hate thee) [93:1-3]. Abu Mansur al-Baghdadi informed us> Abu'l-Husayn Ahmad ibn al-Sarraj> al-Husayn ibn al-Muthanna ibn Mu'adh> Abu Hudhayfah> Sufyan al-Thawri> al-Aswad ibn Qays> Jundub who said: "A woman from the Quraysh said to the Prophet, Allah bless him and give him peace: 'I think your demon has forsaken you', and so it was revealed (By the morning hours, and by the night when it is stillest, thy Lord hath not forsaken thee nor doth He hate thee)". This was narrated by Bukhari> Ahmad ibn Yunus> Zuhayr> al-Aswad and by Muslim> Muhammad ibn Rafi'> Yahya ibn Adam> Zuhayr. Abu Hamid Ahmad ibn al-Hasan al-Katib informed us> Muhammad ibn Ahmad ibn Shadhan> 'Abd al-Rahman ibn Abi Hatim> Abu Sa'id al-Ashajj> Abu Mu'awiyah> Hisham ibn 'Urwah> his father who related: "Gabriel, peace be upon him, was late in coming to the Prophet, Allah bless him and give him peace, and this caused him tremendous distress. Khadijah said to him: 'Your Lord has forsaken you because of the distress He sees in you!' And so Allah, exalted is He, revealed (By the morning hours, and by the night when it is stillest, thy Lord hath not forsaken thee nor doth He hate thee)". Abu 'Abd al-Rahman ibn Abi Hamid informed us> Abu Bakr

Muhammad ibn ʽAbd Allah ibn Zakariyya> Muhammad ibn ʽAbd al-Rahman al-Daghuli> ʽAbd al-Rahman Muhammad ibn Yunus> Abu Nuʽaym> Hafs ibn Saʽid al-Qurashi who related that his mother has related from Khawlah, a servant of the Messenger of Allah, Allah bless him and give him peace, that a dog entered the Prophet’s house, went under the bed and later died there. Days passed by and the Prophet, Allah bless him and give him peace, did not receive any revelation. He said: “O Khawlah, what has happened in my house? Gabriel, peace be upon him, has stopped coming to me”. Khawlah said: “I will tidy the house and sweep the floor”. When she tried to sweep under the bed, she felt something heavy. She got it out and found it was a dog. She took the dog out and threw it behind a wall. The Prophet, Allah bless him and give him peace, then came in with his jawbones trembling — whenever revelation came to him he shivered — and said: “O Khawlah, cover me!” Allah, exalted is He, revealed to him (By the morning hours, and by the night when it is stillest, thy Lord hath not forsaken thee nor doth He hate thee).

[93:4-5]

(And verily the latter portion will be better for thee than the former…) [93:4-5]. Abu Bakr ibn Abi al-Hasan al-Musayyabi informed us> Muhammad ibn ʽAbd Allah ibn Muhammad al-Dabbi> Abu ʽAmr Ahmad ibn Muhammad ibn Ishaq> Muhammad ibn al-Hasan al-ʽAsqalani> ʽIsam ibn Dawud> his father> al-Awzaʽi> Ismaʽil ibn ʽUbayd Allah> ʽAli ibn ʽAbd Allah ibn ʽAbbas> his father who said: “The Prophet, Allah bless him and give him peace, saw what was going to be bestowed upon his community after him, and he was delighted. However, Allah, glorious and majestic is He, revealed (And verily the latter portion will be better for thee than the former, and verily thy Lord will give unto thee so that thou wilt be content). He gave him one thousand castles of pearls whose floors are made of musk which contain everything he requires of spouses and servants”.

[93:6]

(Did He not find thee an orphan and protect (thee)?) [93:6]. Al-Fudayl ibn Ahmad ibn Muhammad ibn Ibrahim al-Sufi informed us> Zahir ibn Ahmad> 'Abd Allah ibn Muhammad ibn Ziyad al-Naysaburi> Yahya ibn Muhammad ibn Yahya> 'Abd Allah ibn 'Abd Allah al-Hajbi> Hammad ibn Zayd> 'Ata' ibn al-Sa'ib> Sa'id ibn Jubayr> Ibn 'Abbas who reported that the Messenger of Allah, Allah bless him and give him peace, said: “I have asked my Lord for something I wish I had not asked for. I said: 'O my Lord! There were prophets before me, some of whom you had subjugated the wind - and he mentioned Solomon, son of David - and some of whom could bring the dead back to life - and he mentioned Jesus, son of Mary - and some of whom…, etc.'. Allah, exalted is He, responded by saying: 'Did I not find you an orphan and protected you?' I said: 'Indeed, O my Lord'. Allah said: 'Did I not find you wandering and directed you?' I said: 'Indeed, O my Lord!' Allah, exalted is He said: 'Did I not find you destitute and enriched you?' I said: 'Indeed, O my Lord!' Allah, exalted is He, said: 'Have I not caused your bosom to dilate and eased you of the burden?' I said: 'Indeed, O my Lord!' ”

[96:17-19]

(Then let him call upon his henchmen! We will call the guards of hell) [96:17-19]. This was revealed about Abu Jahl. Abu Mansur al-Baghdadi informed us> Abu ʽAbd Allah Muhammad ibn Yazid al-Khuzi> Ibrahim ibn Muhammad ibn Sufyan> Abu Saʽid al-Ashajj> Abu Khalid ibn Abi Hind> ʽIkrimah> Ibn ʽAbbas who said: “The Prophet, Allah bless him and give him peace, was praying when Abu Jahl came to him and said: ʽDid we not warn you against this?’ The Prophet, Allah bless him and give him peace, went to him and spoke to him harshly. Abu Jahl retaliated by saying: ʽIndeed, you know very well that there is no one in Mecca who has more guards than me’, and as a response Allah, exalted is He, revealed (Then let him call upon his henchmen! We will call the guards of hell)” Ibn ʽAbbas commented: “By Allah, if he had called Allah, glorious and majestic is He, would have sent on him the guards of hell”.

(Al-Qadr)

[97:1-3]

(Lo! We revealed it on the Night of Predestination. Ah, what will convey unto thee what the Night of Power

is! The Night of Power is better than a thousand months) [97:1-3]. Abu Bakr al-Tamimi informed us> ‘Abd Allah ibn Hibban> Abu Yahya al-Razi> Sahl al-‘Askari> Yahya ibn Abi Za’idah> Muslim> Ibn Abi Najih> Mujahid who said: “The Prophet, Allah bless him and give him peace, mentioned an Israelite who carried weapons and fought for the sake of Allah for a thousand months. The Muslims were astonished to hear this, and so Allah, exalted is He, revealed (Lo! We revealed it on the Night of Predestination. Ah, what will convey unto thee what the Night of Power is! The Night of Power is better than a thousand months). He said: ‘This is better than the months in which that man carried his weapons and fought’ ”.

[99:7-8]

(And whoso doeth good an atom's weight will see it then, and whoso doeth ill an atom’s weight will see it then) [99:7-8]. Said Muqatil: “These two verses were revealed about two men. One of them deemed it unworthy to give beggars one date, a small piece of bread or one walnut, saying to himself: ‘Such things are nothing. We only get rewarded when we give away something that we love’. The other man used to belittle minor sins such as small lies, backbiting and looking at that which is unlawful, saying to himself: ‘No onus is on me because of engaging in this, for Allah threatens with hellfire only those who commit enormities’. And so Allah, exalted is He, revealed these two verses, encouraging people to perform even small acts of goodness, for they add up in the final run, and cautioning them against even small sins, for they add up in the final run (And whoso doeth good an atom’s weight will see it then, and whoso doeth ill an atom’s weight will see it then)”.

(Al-‘Adiyât)

[100:1-11]

(By the snorting courses…) [100:1-11]. Muqatil said: “The Messenger of Allah, Allah bless him and give him peace, sent a military expedition to a clan of Banu Kinanah and appointed al-Mundhir ibn ‘Amr al-Ansari as its leader. When their news was late to come, the hypocrites said: ‘They have all been killed’, and so Allah, exalted is He, gave news about this expedition and revealed (By the snorting courses) meaning the horses of that expedition”. ‘Abd al-Ghafir ibn Muhammad al-Farisi informed us> Ahmad ibn Muhammad al-Basti> Muhammad ibn Makki> Ishaq ibn Ibrahim> Ahmad ibn ‘Abdah> Hafs ibn Jami‘> Simak> ‘Ikrimah> Ibn ‘Abbas who related that the Messenger of Allah, Allah bless him and give him peace, sent a cavalry in a mission but did not receive any news from them a month after they had left. And so it was revealed (By the snorting courses) i.e. the horses snorting with their nostrils.

(At-Takâthur)

[102:1-2]

(Rivalry in worldly increase distracteth you until ye come to the graves) [102:1-2]. Muqatil and al-Kalbi said: “This Surah was revealed about two clans of Quraysh: Banu 'Abd Manaf and Banu Sahm. The two clans heaped abuses on each other and this led them to count the respective chiefs and leaders of each clan in order to see which one of them had more. The Banu 'Abd Manaf said: 'We have more leaders, chiefs and members!' The Banu Sahm said the same thing. When it appeared that the Banu 'Abd Manaf had more members, they said: 'Let us also count the dead among us'. They visited the graveyards and counted the dead, and concluded that the Banu Sahm were greater in number, for they were greater in number in the pre-Islamic period”. And Qatadah said: “This Surah was revealed about the Jews who said: 'We are greater in number than so-and-so, so-and-so and so-and-so', and this claim distracted them until they died misguided”.

(Al-Fîl)

[105:1-5]

(Hast thou not seen how thy Lord dealt with the owners of the Elephant? …) [105:1-5]. This was revealed

about the story of the owners of the elephant who intended to destroy the Ka'bah and how Allah, exalted is He, dealt with them by destroying them and driving them away from the Holy Sanctuary. This story is well known.

(Quraysh)

[106:1-4]

(For the taming of Quraysh…) [1-4]. This Surah was revealed about the Quraysh and the blessings that Allah, exalted is He, had bestowed upon them. The judge Abu Bakr al-Hiri informed us> Abu Ja'far 'Abd Allah ibn Isma'il al-Hashimi> Sawadah ibn 'Ali> Ahmad ibn Abu Bakr al-Zuhri> Ibrahim ibn Muhammad ibn Thabit> 'Uthman ibn 'Abd Allah ibn 'Atiq> Sa'id ibn 'Amr ibn Ja'dah> his father> his grandmother Umm Hani' bint Abi Talib who reported that the Prophet, Allah bless him and give him peace, said: "Allah has favoured the Quraysh with seven characteristics which he has never given to anyone before them and will never give to anyone after them: The post of the Caliph (al-Khilafah) is given to one among them, the custody of the Sacred House (al-Hijabah) is assumed by someone from amongst them, giving water to the pilgrims (al-Siqayah) during Hajj is undertaken by someone amongst them, prophethood is given to someone amongst them, they were given victory over the [army of] elephants, they worshipped Allah for seven years during which none worshipped Him, and a Surah has been revealed about them in which none but them was mentioned (For the taming of Quraysh…)".

(Al-Mâ'ûn)

[107:1-2]

(Hast thou observed him who belieth religion? That is he who repelleth the orphan) [107:1-2]. Muqatil and al-Kalbi said: "This Surah was revealed about al-'As ibn Wa'il al-Sahmi". And Ibn Jurayj said: "Abu Sufyan ibn Harb was in the habit of slaughtering two camels every week. On one occasion, an orphan came to him asking him for something. Abu Sufyan responded by hitting him with a stick. And so Allah, exalted is He, revealed (Hast thou observed him who belieth religion? That is he who repelleth the orphan)".

(Al-Kawthar)

[108:1-3]

(Lo! We have given thee Abundance…) [108:1-3]. Said Ibn 'Abbas: "This Surah was revealed about al-'As ibn Wa'il. He met the Messenger of Allah, Allah bless him and give him peace, as he was entering the Sacred Mosque while the Prophet was coming out of it. They met at the gate of Banu Sahm and started talking to each other while the chiefs of Quraysh were sitting in the mosque. When al-'As entered the mosque, they asked him: 'Who were you talking to?' He said: 'I was talking to that man without posterity', meaning the Messenger of Allah, Allah bless him and give him peace. The Prophet, Allah bless him and give him peace, had lost 'Abd Allah, his son from Khadijah, and so Allah, exalted is He, revealed this Surah". Muhammad ibn Musa ibn Fadl informed us> Muhammad ibn Ya'qub> Ahmad ibn 'Abd al-Jabbar> Yunus ibn Bukayr> Muhammad ibn Ishaq> Yazid ibn Ruman who said: "Whenever the Messenger of Allah, Allah bless him and give him peace, was mentioned, al-'As ibn Wa'il al-Sahmi used to say: 'Leave him be, he is just a man without posterity; he has no offspring: If he were to die, no one would mention him again and you will be rid of him'. And so Allah, exalted is He, revealed (Lo! We have given thee Abundance…) to the end of the Surah". 'Ata' reported that Ibn 'Abbas said: "Al-'As ibn Wa'il used to pass by the Prophet, Allah bless him and give him peace, and say: 'Indeed I am insulting you, and truly you are without posterity, without no male offspring to survive you'. And so Allah, exalted is He, revealed (Lo! it is thy insulter) i.e. al-'As (who is without posterity) insofar as the good of this world and of the life to come are concerned".

(Al-Kâfirûn)

[109:1-6]

(Say: O disbelievers! …) [109:1-6]. These verses was revealed about a group of people from the Quraysh who said to the Prophet, Allah bless him and give him peace: "Come follow our religion and we will follow yours. You worship our idols for a year and we worship you Allah the following year. In this way, if what you have brought us is better than what we have, we would partake of it and take our share of goodness from it; and if what we have is better than what you have brought, you would partake of it and take your share of goodness from it". He said: "Allah forbid that I associate anything with Him", and so Allah, exalted is He, revealed (Say: O disbelievers!) up to the end of the Surah. The Messenger of Allah, Allah bless him and give him peace, then went to the Sacred Sanctuary, which was full of people, and recited to them the Surah. It was at that point that they despaired of him.

(An-Nasr)

[110:1-3]

(When Allah's succour and the triumph cometh…) [110:1-3]. This was revealed when the Prophet, Allah bless him and give him peace, left from the Battle of Hunayn. The Prophet, Allah bless him and give him peace, lived only two years after this battle. Sa'id ibn Muhammad al-Mu'adhdhin informed us> Abu 'Umar ibn Abi Ja'far al-Muqri'> al-Hasan ibn Sufyan> 'Abd al-'Azizi ibn Sallam> Ishaq ibn 'Abd Allah ibn Kaysan> his father> 'Ikrimah> Ibn 'Abbas who said: "When the Messenger of Allah, Allah bless him and give him peace, returned from the Battle of Hunayn and Allah, exalted is He, revealed (When Allah's succour and the triumph cometh), he said: 'O 'Ali ibn Abi Talib! O Fatimah! Allah's succour and triumph has come, I have seen people entering the religion of Allah in troops, I therefore hymn the praises of my Lord and seek forgiveness of Him, for He is ever ready to show mercy' ".

(Al-Masad)

[111:1-5]

(The power of Abu Lahab will perish, and he will perish…) [111:1-5]. Ahmad ibn al-Hasan al-Hiri informed us> the chamberlain of Ibn Ahmad> Muhammad ibn Hammad> Abu Mu'awiyah> al-A'mash> 'Amr ibn Murrah> Sa'id ibn Jubayr> Ibn 'Abbas who said: "One day, the Messenger of Allah, Allah bless him and give him peace, climbed al-Safa [hill] and shouted: 'Come to me!' And so all the Quraysh gathered around him. They said: 'What ails you?' He said: 'If I were to tell you that the enemy is going to attack you in the morning or in the evening, would you not have believed me?' They said: 'Indeed, we would believe you'. He said: 'In that case, I am a warner sent to you against a tremendous chastisement'. Abu Lahab said in response: 'May you perish, is this why you have summoned all of us here?' And so Allah, glorified and majestic is He, revealed (The power of Abu Lahab will perish, and he will perish…) up to the end of the Surah". This was narrated by Bukhari from Muhammad ibn Salam from Abu Mu'awiyah. Sa'id ibn Muhammad al-'Adl informed us> Abu 'Ali ibn Abu Bakr al-Faqih> 'Ali ibn 'Abd Allah ibn Mubashshir al-Wasiti> Abu'l-Ash'ath Ahmad ibn al-Miqdam> Yazid ibn Zuray'> al-Kalbi> Abu Salih> Ibn 'Abbas who said: "The Messenger of Allah, Allah bless him and give him peace, stood up once and called: 'O household of Ghalib! O household of Lu'ayy! O household of Murrah! O household of Kilab! O household of Qusayy! O household of 'Abd Manaf! I have nothing in my possession which will spare you from Allah's chastisement nor can I promise you any share from this world unless you say: there is no deity except Allah'. Abu Lahab said to him: 'May you perish, is this why you have summoned us?' And so Allah, exalted is He, revealed (The power of Abu Lahab will perish, and he will perish)". Abu Ishaq al-Muqri' informed us> 'Abd Allah ibn Hamid> Makki ibn 'Abdan> 'Abd Allah ibn Hashim> 'Abd Allah ibn Numayr> al-A'mash> 'Abd Allah ibn Murrah> Sa'id ibn Jubayr> Ibn 'Abbas who said: "When the verse (And warn thy tribe of near kindred) [26:214], the Messenger of Allah, Allah bless him and give him peace, went toward al-Safa, climbed it and then called: 'It's morning time, get ready!' people gathered around him (some came in person and some sent their own emissary). He said: 'O Banu 'Abd al-Muttalib! O Banu Fihr! O Banu Lu'ayy! If I were to inform you that horsemen at the foot of this mountain intend to raid you, would you believe me?' They said: 'Yes!' He said: 'Then, I am a warner sent to you against an imminent, tremendous chastisement'. Abu Lahab said: 'May you perish! You summoned us just for this!' And so Allah, exalted is He, revealed (The power of Abu Lahab will

perish, and he will perish)”.

(Al-Ikhlâs)

[112:1-4]

(Say: He is Allah, the One! Allah, the eternally Besought of all…) [112:1-4]. Qatadah, al-Dahhak and Muqatil said: “A group of Jewish people went to the Prophet, Allah bless him and give him peace, and said to him: 'Describe to us your Lord, for He has revealed His description in the Torah. Tell us: what is He made of? And to which species does He belong? Is He made of gold, copper or silver? Does He eat and drink? Who did He inherit this world from? And to whom will He bequeath it?' And so Allah, gloried and exalted is He, revealed this Surah. It is Allah's specific lineage. Abu Nasr Ahmad ibn Ibrahim al-Mihrajani informed us> 'Ubayd Allah ibn Muhammad al-Zahid> Abu'l-Qasim ibn Bint Mani'> his grandfather Ahmad ibn Mani'> Abu Sa'd al-Saghghani> Abu Ja'far al-Razi> al-Rabi' ibn Anas> Abu'l-'Aliyah> Ubayy ibn Ka'b who related that the idolaters said to the Messenger of Allah, Allah bless him and give him peace: “What is the lineage of your Lord?” and so Allah, exalted is He, revealed (Say: He is Allah, the One! Allah, the eternally Besought of all). The eternally Besought of all (al-Samad) is Him Who (begetteth not nor was begotten) for anyone who is begotten will certainly die and whoever dies will be inherited. Allah does not die nor is He inherited. (And there is none comparable unto Him), He does not have anyone who resembles Him or is like Him (Naught is as His likeness…) [42:11]. Abu Mansur al-Baghdadi informed us> Abu'l-Hasan al-Sarraj> Muhammad ibn 'Abd Allah al-Hadrami> Surayj ibn Yunus> Isma'il ibn Mujalid> Mujalid> al-Sha'bi> Jabir who said: “The Prophet, Allah bless him and give him peace, was asked: 'O Messenger of Allah, tell us about the lineage of your Lord!' And so this Surah (Say: He is Allah, the One!...) was revealed”.

(Al-Falaq)

[113:1-5]

(Say: I seek refuge in the Lord of the Daybreak…) [113:1-5] The commentators of the Qur'an said: “The Messenger of Allah, Allah bless him and give him peace, had a Jewish servant boy. The Jews approached him and kept after him until he gave them some fallen hair from the Prophet, Allah bless him and give him peace, as well as a few teeth from his comb. The Jews used these to cast a spell of black magic on him. The person who was behind this was the Jew Labid ibn al-A'sam. He then put the hair in a well belonging to Banu Zurayq called Dharwan. The Messenger of Allah, Allah bless him and give him peace, fell ill for a period of six month, during which the hair of his head fell off; he imagined that he slept with his wives when he did not, and was withering away without knowing the reason. As he was one day sleeping, he saw two angels coming to him. One of them sat at his head and the other at his feet. The angel who sat at his head asked: 'What is wrong with the man?' The second angel responded: 'A spell of black magic was cast on him'. The first one asked: 'And who is responsible for this sorcery?' The second angel answered: 'It is Labid ibn al-A'sam, the Jew'. The first angel asked again: 'What did he use to cast black magic on him?' The second angel said: 'He used a comb and fallen hair'. The first angel asked: 'Where is it now?' The second angel said: 'It is inside the spadix of a palm tree beneath the stepping stone which is inside the well of Dharwan', at which point the Messenger of Allah, Allah bless him and give him peace, woke up. He said: 'O 'A'ishah, do you not think that this is from Allah to inform me of the cause of my illness?' He then sent 'Ali [ibn Abi Talib], al-Zubayr [ibn al-'Awwam] and 'Ammar [ibn Yasir] who drained the water of that well as one would drain the dust of henna. They lifted the stone and got the spadix out and found therein some of the hair of the Messenger of Allah, Allah bless him and give him peace, as well a few teeth from his comb. They also found with it a string with eleven knots knitted with needles. Allah, exalted is He, then revealed Surah al-Falaq and Surah al-Nas (al-Mu'awwidhatayn). With each verse that the Messenger of Allah, Allah bless him and give him peace, read one knot was untied and the Prophet, Allah bless him and give him peace, felt some lightness. When the last knot was untied, the Prophet, Allah bless him and give him peace, got up as if he was released from a cord to which he was tied up. Gabriel, peace be upon him, kept saying: 'In the name of Allah I cast this incantation on you to protect you from anything that might harm you and that Allah heals you from the resentful envier and the evil eye'. Those around him said: 'O Messenger of Allah, should we not head toward that evil person and kill him?' He said: 'As for me, Allah has cured me, and I dislike causing evil to other people'. This is of the forbearance of the Messenger of Allah, Allah bless him and give him peace”.

Muhammad ibn 'Abd al-Rahman ibn Muhammad ibn Ja'far informed us> Abu 'Amr Muhammad ibn Ahmad al-Hiri> Ahmad ibn 'Ali al-Mawsili> Mujahid ibn Musa> Abu Usamah> Hisham ibn 'Urwa> his father> 'A'ishah, may Allah be well pleased with her, who said: "A spell of black magic was cast on the Prophet, Allah bless him and give him peace, such that he used to imagine that he did things when he did not. He was at my place, one day, and he began imploring Allah in earnest. Then he said: 'Did you not feel, O 'A'ishah, that Allah has answered me about that which I have enquired?' I said: 'And what is that, O Messenger of Allah?' He said: 'Two angels came to me…', and he mentioned the whole story". The whole story is narrated by Bukhari from 'Ubayd ibn Isma'il from Abu Usamah. The same narration has different channels of transmission in both the authentic collections of Bukhari and Muslim. The book Asbab Nuzul al-Qur'an concludes here, and praise be to Allah, the One, the Munificent, and may Allah bless our master Muhammad, his household and all those who follow them in excellence.

(An-Nâs)

[114:1-6]

(Say: I seek refuge in the Lord of mankind…) [114:1-6]. The commentators of the Qur'an said: "The Messenger of Allah, Allah bless him and give him peace, had a Jewish servant boy. The Jews approached him and kept after him until he gave them some fallen hair from the Prophet, Allah bless him and give him peace, as well as a few teeth from his comb. The Jews used these to cast a spell of black magic on him. The person who was behind this was the Jew Labid ibn al-A'sam. He then put the hair in a well belonging to Banu Zurayq called Dharwan. The Messenger of Allah, Allah bless him and give him peace, fell ill for a period of six month, during which the hair of his head fell off; he imagined that he slept with his wives when he did not, and was withering away without knowing the reason. As he was one day sleeping, he saw two angels coming to him. One of them sat at his head and the other at his feet. The angel who sat at his head asked: 'What is wrong with the man?' The second angel responded: 'A spell of black magic was cast on him'. The first one asked: 'And who is responsible for this sorcery?' The second angel answered: 'It is Labid ibn al-A'sam, the Jew'. The first angel asked again: 'What did he use to cast black magic on him?' The second angel said: 'He used a comb and fallen hair'. The first angel asked: 'Where is it now?' The second angel said: 'It is inside the spadix of a palm tree beneath the stepping stone which is inside the well of Dharwan', at which point the Messenger of Allah, Allah bless him and give him peace, woke up. He said: 'O 'A'ishah, do you not think that this is from Allah to inform me of the cause of my illness?' He then sent 'Ali [ibn Abi Talib], al-Zubayr [ibn al-'Awwam] and 'Ammar [ibn Yasir] who drained the water of that well as one would drain the dust of henna. They lifted the stone and got the spadix out and found therein some of the hair of the Messenger of Allah, Allah bless him and give him peace, as well a few teeth from his comb. They also found with it a string with eleven knots knitted with needles. Allah, exalted is He, then revealed Surah al-Falaq and Surah al-Nas (al-Mu'awwidhatayn). With each verse that the Messenger of Allah, Allah bless him and give him peace, read one knot was untied and the Prophet, Allah bless him and give him peace, felt some lightness. When the last knot was untied, the Prophet, Allah bless him and give him peace, got up as if he was released from a cord to which he was tied up. Gabriel, peace be upon him, kept saying: 'In the name of Allah I cast this incantation on you to protect you from anything that might harm you and that Allah heals you from the resentful envier and the evil eye'. Those around him said: 'O Messenger of Allah, should we not head toward that evil person and kill him?' He said: 'As for me, Allah has cured me, and I dislike causing evil to other people'. This is of the forbearance of the Messenger of Allah, Allah bless him and give him peace".
Muhammad ibn 'Abd al-Rahman ibn Muhammad ibn Ja'far informed us> Abu 'Amr Muhammad ibn Ahmad al-Hiri> Ahmad ibn 'Ali al-Mawsili> Mujahid ibn Musa> Abu Usamah> Hisham ibn 'Urwa> his father> 'A'ishah, may Allah be well pleased with her, who said: "A spell of black magic was cast on the Prophet, Allah bless him and give him peace, such that he used to imagine that he did things when he did not. He was at my place, one day, and he began imploring Allah in earnest. Then he said: 'Did you not feel, O 'A'ishah, that Allah has answered me about that which I have enquired?' I said: 'And what is that, O Messenger of Allah?' He said: 'Two angels came to me…', and he mentioned the whole story". The whole story is narrated by Bukhari from 'Ubayd ibn Isma'il from Abu Usamah. The same narration has different channels of transmission in both the authentic collections of Bukhari and Muslim. The book Asbab Nuzul al-Qur'an concludes here, and praise be to Allah, the One, the Munificent, and may Allah bless our master Muhammad, his household and all those who follow them in excellence.